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THE CRISIS

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DARROW

on

SCOTTSBORO

TRAGEDY of JULIETTE DERRICOTTE

v. 37, no. 3

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A Record of the Darker Races

W. E. B. Du Bois, Editor — Irene C. Malvan, Business Manager

The Crisis was founded in 1910 and is the official organ of the National Association for the Advancement of Colored People. It is conducted by an Editorial Board, consisting of W. E. B. Du Bois, Editor-in-chief, Walter White, Herbert J. Seligmann and Rachel Davis Du Bois.

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FORECAST

In the *April* and *May* numbers of The Crisis we shall publish the following articles:

A symposium on *Communism* by the leading editors of the colored press.

The amazing story of the great Negro-Spanish scholar, *"Juan Latino,"* by Dr. V. P. Spratlin.

Langston Hughes on "Haiti."

Songs from the *Virgin Islands.*

The life story of *Major George W. Ford.*

Significant stories about unemployment among Negroes.

The life story of the greatest *Negro scientist* in bacteriology.

Further interpretations of the relation between our *political power* and our *economic emancipation.*

The Crisis is published monthly and copyrighted by the National Association for the Advancement of Colored People at 69 Fifth Avenue, New York, N. Y. 15 cents a copy, $1.50 a year. Foreign subscriptions $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage and while The Crisis uses every care it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y., under the act of March 3, 1879, and additional second class entry at Albany, N. Y.

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As the Eagle Soars

More than two years ago, I first came to America and received a welcome which I can never forget from the colored people. I stayed with them in many of their institutions and lived with them in their homes, and thus learnt personally to love them; whereas before I had only known them by correspondence at a distance. What this intimate friendship with them has meant to me I can hardly describe. It has enriched my whole life with a new treasure of affection, and has given me a joy I never had before. It has also made me able to share their sorrows; and I have felt the iron of humiliation entering into my own heart as I have seen the treatment meted out to them and have been unable to remove it. By sympathy, it has been possible for me to understand in some measure what they themselves feel. Out of this suffering they are being moulded by God's own power and purpose into a great and noble people.

C. F. ANDREWS
Friend and biographer of Mahatma Gandhi.

As the Crow Flies

Again the world's on fire and those who have scorched Asia to a husk are ready to stop war.

•

If there is anyone at Geneva who expects to scrap a gun, a ship or a soldier for Peace's sake, we long to know his name.

•

The trouble with disclosing graft in New York or elsewhere is that it is not news. Everybody knew it before. The crucial question which America is considering is just what is the exact moral difference between political profit and commercial profit.

•

We know now that the cost of murdering a colored Hawaiian by a lady of wealth and high degree is $5,000 and universal sympathy.

•

And again, if white women are in grave danger in Honolulu, why does a husband let a young wife go wandering off in the woods after midnight?

•

China is eternal. She was civilized when Englishmen wore tails. She cannot be killed. She cannot be enslaved. She cannot be conquered. Before Civilization was, China is.

•

The same old merry-go-round; no jobs, poverty, child neglect, disease, crime, jail and scaffold. And then the air filled with the yells of little peak-headed Jackasses braying for More Laws, Stricter Enforcement, Sterner Measures, Life Imprisonment, Death!

A Gang is a Social Body with a Group mind and a Common will. Like a business corporation, its object is to make money. Like the great commercial trusts, it doesn't care what murder and misfortune its profits involve. Like the Church, it is arrayed against a hostile world and glories in the fact. Like all evil, it cannot be cured by machine-guns.

•

You can collect 40% of the poor man's wage and he won't know who took it. But let's see any government get 40% of the rich man's income with a legislature full of lawyers.

•

We are soon going to elect a President. Who and why? We ought to be able to choose between men who have definite and clear cut ideas on the Tariff, World Debts, War, Taxation, the distribution of Wealth, the abolition of Poverty, the cure of Crime. Not a single available candidate has any clear ideas on anything. And yet we search for the causes of Depression.

•

The weather this winter is as crazy as we are. There must be a subtle connection.

•

We are taking the President seriously about this hoarding of money. A careful search in ancient pants' pockets revealed fifteen unspent cents. We threw it into circulation on the street below and a small boy grabbed it and disappeared around the corner. We are confidently expecting him back soon with a whole bag of Prosperity.

•

With the Pennsylvania Railroad getting relief to the tune of five millions a month, we are wondering how much the super-bank will have left when THE CRISIS' turn comes.

•

If the white race is really wise it will let the yellow race commit suicide without interference. Then only the blacks will remain for exploitation and empire.

•

You have to hand it to France. The U. S. A. has been yelling "Disarmament or Debts," so France says: "Here is real Disarmament, save for League police." And we answer: "No thank you!" All right then, "No debts!"

•

Governor Roosevelt has established a national bureau for the exchange of Firm Convictions on all national questions. If he doesn't say what you want, ask him to. He will. Liquor? He is and he ain't. The League? He was and he isn't. Power control? Yes and no. Tariff? No and yes. And so on, far into the night.

•

Millions for Defense but not one cent for Starvation.

•

It is not only the Vatican Library that's showing cracks.

•

And now the earth is starting to quake again. Can you blame it?

SCOTTSBORO

By CLARENCE DARROW

Mr. Arthur Garfield Hays and I were employed by the National Association for the Advancement of Colored People to assist the young Negro boys who had been convicted in what are called the Scottsboro, Alabama, cases. The appeal from this conviction is now pending in the Supreme Court of Alabama. There was also employed with us one of the ablest and most influential lawyers in Alabama. Mr. Hays and I went to Birmingham to consult our clients and arrange for the argument of the cases in the Supreme Court.

The day after Mr. Hays and I arrived in Birmingham we received a telegram signed by all our supposed-to-be clients, who were confined in prison in Montgomery, Alabama. This telegram informed us that they did not want us to appear in their case unless we would withdraw from the N.A.A.C.P. and appear for the International Labor Defense. This latter organization had sent lawyers and agents from New York, and had employed a lawyer from Chattanooga, Tennessee. We immediately got in touch with the representatives of the I.L.D. and asked them to come to Birmingham for a consultation. When they arrived we at once told them that we could not go into a contest to procure clients. We then stated to them, orally and in writing, that we were willing to go into the case with the I.L.D. attorneys, provided that both organizations withdraw from the cases, —the N.A.A.C.P. and the I.L.D. We urged that neither organization was a party to the record, and asked that all lawyers appear for the defendants alone.

After waiting for more than a day, while the agents and the attorneys for the I.L.D. telephoned to New York and Chattanooga, they announced that we must withdraw from any connection with the N.A.A.C.P. and come in with them under the I.L.D. This, of course, we refused to do.

Ever since the beginning of the case, propaganda has been strenuously carried on, by speeches in various States, by newspaper publicity in America and foreign countries. It was openly stated that hundreds of letters had been written to the judges, and the Governor, which threatened the officials and citizens of Alabama if the verdict of death should be carried out. The Governor stated that he had received at least fifteen hundred such letters. During the argument of the case, the court stated openly that these threats had been received by the court, but that the judges would use every effort not to let these threats prejudice them in the decision of the case.

Of course, the lives of these defendants are solely in the hands of the Supreme Court and the Governor of Alabama. It is idle to suppose that the State of Alabama can be awed by threats, or that such demonstration can have any effect, unless it is to injure the defendants.

Neither Mr. Hays nor I could possibly foresake the N.A.A.C.P., whose long and devoted services to the colored people are well known in every State in the Union. No more could we give out that we were representing the I.L.D. I am sure that we could have done nothing else than take this stand.

There is a large and rapidly growing organization in the South composed of many of her best citizens; this is made up of clergymen and other professional men, and largely the younger men and women. These are earnestly and bravely trying to bring about better relations between the white and colored people of the country. This organization is doing everything it can to save the lives of these boys, and they, in common with most of the people of the South, deplore the threatening letters and other forms of intimidation that have been used in this case.

Of course neither Mr. Hays nor I have any interest in the religious, political, or other views of any client. All are entitled to the same protection under the law. Both of us sincerely hope that the lives of these young boys can be saved. In this we feel as do thousands of others, both in the North and the South. Still, we could not withdraw from the service of an organization which we both believe has done more for the protection of the rights of the colored people than all other associations working for their cause, and represent an organization which we believe has in this instance seriously prejudiced the case. It is plain that the N.A.A.C.P. and its representatives were in no way seeking credit when they offered to withdraw from the case and let us lawyers represent the defendants alone. This cannot be said of the I.L.D. when they refused to do the same.

A Statement by the N.A.A.C.P. on the Scottsboro Cases

THE record of the National Association for the Advancement of Colored People in the Scottsboro cases is a clear one. The sentencing to death of eight Negro boys in April, 1931, on a trumped-up charge of having raped two white girls travelling in men's clothes on a freight train in Alabama is only one incident in a series of cases involving the rights of Negroes that the N.A.A.C.P. has fought in southern courts over a period of twenty-two years, during which many notable victories have been won.

First steps by any organization or individual in these cases were taken by the N.A.A.C.P. branch in Chattanooga and the local Interdenominational Ministers Alliance. These bodies retained the only white attorney of Chattanooga whom they knew to be willing to go into the bitterly hostile atmosphere at Scottsboro which surrounded the trials and attempt at least to get into the transcript of record sufficient material to serve as basis for appeal to higher courts in the event of convictions as seemed inevitable.

The Communists were not the first organization on the ground. They did not make an appearance before or during the trial of these boys on April 6 at Scottsboro, except to send a telegram to the judge on the day of the trial. They had no attorney at the first trial, nor is there any record of them appearing in any official or unofficial capacity before or during the trial.

After the trial I.L.D. agents sought to retain Mr. Roddy and when he refused to serve them, they proceeded to denounce Roddy as a "Ku Kluxer," charging he had "urged the boys to plead guilty," and that he had not defended them adequately. *Yet they sought to hire him away from those who had engaged him for the first trial.*

The Association's secretary, Mr. White, went to Chattanooga and Alabama in April to prepare for appeal from the convictions. At that time he retained the leading criminal lawyer of Alabama, Roderick Beddow, of the firm of Fort, Beddow and Ray of Birmingham to head the defense and the two attorneys of record in the original trials for such services to the chief counsel as their knowledge of and experience in the first trials made them capable of giving.

The International Labor Defense meanwhile, a Communist organization, had endeavored to procure authorization from the boys and their legal guardians to have its attorneys defend them in court, though the boys on April 23rd in the Birmingham jail had signed a statement saying:

> "We have not signed any paper or in any other way employed or authorized any attorney or person to act for us. Men claiming to be attorneys or interested in us have been to see us at the jail in Birmingham and a Mr. Taub presented a paper for us to sign but we refused and he said he would sign for us. We did not touch the pen or tell him to sign our names. . . .
>
> "None of us want to have anything to do with the International Labor Defense or its representatives and have not had. We did not send for the International Labor Defense Organization, or its attorneys, or others who may be connected with it. They came to see us and we told them to see Mr. Roddy. We do not want our parents or other relatives to employ them or have anything to do with them."

At the end of May, the N.A.A.C.P. sent its Field Secretary, Mr. Pickens, to Alabama to interview the boys, their parents and guardians. Mr. Pickens interviewed the boys in jail together with Mr. Roderick Beddow. The boys verbally assured Mr. Pickens and this distinguished attorney that they wished the N.A.A.C.P. to defend them. In the meantime certain of the parents and relatives had been persuaded that their kin could be saved only by the Communist organization.

In an effort to smooth out the differences and to avoid a disastrous conflict between attorneys, the N.A.A.C.P. on May 19 issued the following public offer of cooperation:

> "In the defense of the boys charged with rape at Scottsboro, Alabama, the National Association for the Advancement of Colored People has but one object, and that is, a fair trial for them before the courts and exact justice to them regardless of race. For this purpose, the N.A.A.C.P. stands ready to cooperate in their legal defense and it hereby pleads for such united effort and expresses its grave fear lest without such effort these victims be executed through dissension among those very persons and organizations who are trying to defend them. The N.A.A.C.P. has already instructed its lawyers to cooperate as far as possible in legal defense with all other lawyers working in behalf of the nine defendants."

This offer was not accepted by the I.L.D., which instead embarked upon and continued a consistent campaign of denunciation of the N.A.A.C.P., accusing it among other things of being in conspiracy with the "lyncher bosses" and the Ku Klux Klan to procure the railroading to death of the eight condemned boys. The N.A.A.C.P. was obliged to spend considerable time in refuting these false charges because they were confusing the mind of the public and prejudicing the case of the boys, making the defense immensely more difficult.

The N.A.A.C.P. throughout the case realized that the purpose of the Communists was not only to use the Scottsboro case as a means of revolutionary propaganda, but to weaken or destroy the N.A.A.C.P. The idea was to convince Negroes that they had no hope of achieving justice except through the Communist Party.

Messrs. Fort, Beddow and Ray, who had been retained by the N.A.A.C.P. prepared a bill of exceptions 790 pages in length, including the entire transcript of record of the first trial and all pertinent data on the case, for submission to the Alabama State Supreme Court. This document for which the stenographic and photostatic charges alone were $600, was declared to be one of the most comprehensive and masterly documents of its kind ever submitted in a southern court. This bill of exceptions was subsequently certified by the trial judge and became the basis of the appeal argument before the Alabama Supreme Court.

In September, Clarence Darrow, who had previously declined to defend the cases for the I.L.D., accepted an invitation by the N.A.A.C.P. to join its defense counsel. Arthur Garfield Hays, distinguished attorney of New York, volunteered to serve with Mr. Darrow.

In the meantime, Mr. White had made four additional trips to Alabama conferring with local defense attorneys, interviewing the boys and taking all possible steps, including conferences with local leaders of public opinion, to establish a state of mind favorable to a fair trial for the boys. On one of these trips, Mr. White was given the definite assurance of four of the boys that they wished the N.A.A.C.P. and it alone to defend them, the other four boys stating that they also wished the N.A.A.C.P. and it alone to defend them, subject to the consent of their parents, although the parents had already been signed up by the I.L.D.

On December 28, at a conference

participated in by Messrs. Darrow and Hays with Messrs. Fort, Beddow and Ray in Birmingham, a telegram was handed Messrs. Darrow and Hays purporting to have been signed by the boys informing them that they might defend the eight boys only if Messrs. Darrow and Hays "repudiated" the N.A.A.C.P. and served under Communist auspices and control.

Messrs. Darrow and Hays, eager to save the boys, proposed that all attorneys drop all organizational connections and jointly sign the following statement:

> "We represent the defendants. We represent no organization. The lives of eight boys are at stake. It is unimportant who enlisted our interest. We will engage in no controversy between groups. We have agreed to work together to try to save these boys and our responsibility is to them and to them only."

The representatives of the I.L.D. refused to permit their attorneys to sign this statement and insisted that Mr. Darrow and all other attorneys in the case must repudiate the N.A.A.C.P. and work under Communist direction. This Mr. Darrow and Mr. Hays declined to do and on December 29 withdrew from the case. The N.A.A.C.P. Board of Directors at its annual meeting on January 4 approved their decision and publicly withdrew from the case.

The N.A.A.C.P. felt it was absolutely essential that there be no conflict between attorneys or organizations at the time the case was presented to the Alabama Supreme Court. Inasmuch as the I.L.D. would accept no compromise, and by their action deprived the boys of the services of so able counsel as Messrs. Darrow, Hays and Beddow, it was felt that that organization must be permitted to assume *full and entire responsibility for the outcome of the cases.*

Below is given the audit of receipts and disbursements in the case, made by W. C. Heaton and Co., certified public accountants of New York City.

WE have audited all receipts shown by the books to have been contributed for the purpose of defending the Scottsboro cases and (with the exception of telephone and telegraph charges, which have been test checked) all recorded expenses. A small amount only was unpaid at December 31, 1931. No charges have been made for the services of executive officers or employees of the N.A.A.C.P., nor for mimeographing, stationery, etc., in connection with Scottsboro appeals.

We have prepared and submit the attached statement which we believe correctly summarizes the receipts and expenses for the defense of the Scottsboro cases, to December 31, 1931.

Receipts		
From branches of the National Association for the Advancement of Colored People	$4,604.09	
From other organizations	1,744.56	
From individuals	706.16	
Total receipts		$7,054.81
Expenses		
For legal fees		
To Clarence Darrow	$2,000.00	
To Stephen Roddy and Milo Moody	870.00	
To Fort, Beddow and Ray	1,000.00	
To A. L. Walden	40.00	
Total legal fees		3,910.00
For transcripts of testimony	716.50	
For traveling expenses of officials of N.A.A.C.P.	1,604.07	
For telephone and telegraph	595.34	
For printing, pamphlets, invitations, etc.	169.35	
For postage on invitations to benefits, meetings, etc.	100.30	
For advertising, magazine articles, and miscellaneous expenses of the national office of N.A.A.C.P.	83.07	
Total expenses		$7,178.63
Excess of expenses over receipts		$ 123.82

We are informed by the Secretary of the Association that Mr. Darrow will refund a part of the fee paid him because of his withdrawal from the cases and that there will be additional bills for attorneys' expenses, the total of which is undetermined.

Very truly yours,

(Sgd.) W. C. HEATON & Co.

RECLUS AND MISCEGENATION

What a great scientist thought of mixed marriages and what he did.

ONE of the great scientists of the 19th Century was the Frenchman, Jean Jacques Elisée Reclus, born March 15, 1830, at St. Sainte-Foy-la-Grande, Gironde, France, and dying July 4, 1905. He was a geographer and travelled in England, Ireland, and North and South America. After that, he devoted himself to writing books of travel and geography, many of which were contributed as articles to the "Revue des Deux Mondes" and other periodicals. His best books are "La Terre," 1868, and "Ocean," 1872, and his greatest work "The New Universal Geography" in twenty volumes, finished in 1894.

On account of his connection with the Paris Commune, Reclus was in 1871 sentenced to transportation for life, but distinguished scientists interfered and he was allowed to live in Switzerland until the amnesty of 1879 when he returned to Paris.

His interest for our readers, however, arises from the fact that he passed two years, 1854-56, as a teacher on a plantation near

New Orleans, belonging to a Mr. Fortier. The daughter of the white plantation owner fell in love with him, but because of his strong antipathy to slavery and his pronounced ideas on the intermingling of races, he left and went to South America. In December, 1858, in his native town in the Gironde, he married the mulatto daughter of an American trader and a black woman of Senegal. This young woman had been brought up in France. Reclus and his wife lived together for ten years and had a very happy and congenial life. She died in 1869.

In a series of remarkable articles in "Revue des Deux Mondes," Reclus sought to bring his impressions and ideas of slavery and miscegenation before the public. In 1867, he wrote a fine notice concerning John Brown, and his brother translated Sargent's book on the Confederate States and Slavery in 1864. In his great geography and his sociological "Man and Earth," published in six volumes, Reclus does full justice

(*Will you please turn to page* 104)

JULIETTE DERRICOTTE

HER CHARACTER AND HER MARTYRDOM

This is the story of the much discussed automobile accident of one of the most prominent women leaders among American Negroes. First comes an estimate of her character by a white fellowworker, and then a study of the accident at Galton, Ga., which resulted in Miss Derricotte's death.

AN INTERPRETATION

By WINIFRED WYGAL

Student Secretary, National Student Council, Y. W. C. A.

THE passing of Juliette Aline Derricotte on November 7th, 1931, from an active life as Dean of Women at Fisk University is a summons to the large number of more than one race who knew and loved her. In these first weeks of adjustment to the change which has come to her, her friends and co-laborers in many walks of life find themselves reflecting upon a personality so telling, a life so reliable, purposes so contagious! Who shall understand another? Who shall assay to catch the delicate, ultimate significance of another individual? And yet our longing for such understanding immortalizes those who go before us and lures us into the precious sequestered reaches of what may have been their deepest purposes and plans. In the case of Miss Derricotte, her life and death threaded together as they are with the binding floss of her clear cut convictions and unmistakable purposes form an imperative not to be missed.

SHE stood on the high pulpit of the chapel of the Union Medical College of Peking making an address to a large Sunday morning audience. Before her sat the Chinese students and faculty of that great educational and cultural center of China. The few Americans in the audience were Anglo-Saxon and had not before met a fellow countrywoman of Miss Derricotte's ability and racial background. Their amazement, naive interest and appreciation paled into unimportance beside the enthusiasm of the Chinese who listened with peculiar gratitude to her intelligent exposition of the religious, racial and educational forces playing upon students of the modern world. After the service they did for them a most unusual thing. They crowded around her with questions and an urgent invitation to return.

SHE sat amid a group of twenty-five students of the University of Madras who had never before met an American Negro. Do American Negroes dress as other Americans? Do they feel loyalty to their government? Are they prejudiced against white people? Did Miss Derricotte think race prejudice innate or taught? Although Miss Derricotte was herself the answer to their questions, she made of the situation an opportunity to carry the group deeper in their understanding of the racial issue. For several hours they questioned and came to appreciate more the universality of human dignity and capacity from this young American, their visitor.

In June, 1929, she stood before 300 white students in the South and opened for them a new world as she told them of the students of the Orient and of what she had come to believe about the solidarity of youth, bound by a desire for mutuality and the method of good will in achieving it.

TALL, well-built, attractive, Miss Derricotte had an expression of keen intelligence lighted and softened in turn by a radiant wit and an unusual capacity for sympathy and for a sense of the tragic. Her whimsical smile, wistful eyes, expressed that compelling personality which was so fit a channel for the unfailing capacities steadily enlarging within her.

She grew up in a middle-sized Georgia town, carefully reared in a strict and religious home. She often recounted the incidents of her childhood with laughing tenderness for her parents to whom she acknowledged a debt of which she never lost sight. Particularly was she conscious of the claims of her parents and of the young members of her family. She was never too busy to send fresh reading matter to her mother, nor too occupied to help with family plans. Here perspective, her rare sense of humor and her ability to be objective grew with the years. She did not fail people who needed her or trusted her. She never missed the psychological moment for action. She did not forsake her deepest purposes.

MISS DERRICOTTE came to the National Student Council of the Y. W. C. A. at a time of great importance for the movement and for the country so far as inter-racial development was concerned. To her must be given credit for pioneering in the methods of work and organizational structure which made the council an interracial fellowship in the year 1922 and since. Up to 1922, there had been Negro secretaries on the staff of the student division of the Y. W. C. A.; but interracial divisions of council made up of faculty and students, fraternal delegates at summer conferences, student forums, interracial weekend conferences, etc., became an integral part of the structure and program of the student council during her leadership. The foresight and conviction of Miss Derricotte and her colleagues both colored and white made possible the beginnings of an interracial procedure which, although far from ideal, has contained essential and rudimentary elements for an interracial movement. There were years when she carried with accuracy and interest the publication program of the National Student Council; other years when travel, public speaking, human needs, difficult administrative questions demanded her full capacities.

How did this come to be? How did a young colored woman, born and reared in a middle-sized Georgia town, of fine and simple home background, where rigid religious traditions were tempered by kind and sensible parents, emerge at thirty into positions of trusted leadership? How does a freshman at Talladega College, shy, fun-loving, sit twelve years later on the Board of Trustees of that same college and return to it as visiting student pastor to help the students of her alma mater with their religious perplexities?

THE purpose of these paragraphs is not analytical. Juliette Derricotte became within her short life a trusted member of the staff of the National Student Council of the Y. W. C. A. which she served for eleven years; a regular adviser to the Women's Home Missions Council of the church; a member of the General Committee of the World's Student Christian Federation which she served from 1924-31; a recent non-resident member of the National Board of the Young Women's Christian Association; a member of the

Interracial Commission and one of the faculty at Fisk University. These responsibilities which came unsought, one by one, represented not only opportunity for Miss Derricotte in that they provided stimulus for her growth, but represented also the possibilities and the needs in our present era for interplay between the races in concerns of mutual importance to both colored and white people.

Miss Derricotte saw her way in interracial relations in this difficult country as few people do. She loved her race passionately. Her life was dedicated to justice and mutuality for America's tenth citizen. She resigned from the National Student Council of the Y. W. C. A. because she felt that she had a peculiar call to participate in Negro education in the South. At no time in her life did she mitigate her sense of loyalty, responsibility and joy as an American Negro. Never did she compromise with her undeviating devotion to a just future for her own people. At the same time, Miss Derricotte saw people as people. Her white friends who were innumerable were not members of another race, but persons. With them, she could be as honest, as stern, as kind, as free from condemnation as with her host of Negro friends. In Europe, in Asia, wherever she went, she saw the full implications of the events about her. Equipped with a master's degree from Columbia University, and with that more potent intellectual tool, a keen mind, she brought to bear upon her work with Negro and white students, among whom she was very popular, logic, accurate data and fine feeling.

WHEN a few years ago the much loved general secretary of the National Young Women's Christian Association died, Miss Derricotte wrote as follows: "As I stood watch on the first floor, I thought: We are surely one family in spite of our waywardness . . . the chapel was like what heaven must be: beautiful, calm and all with one accord in love. . . . I never knew until now that I was so much a part of the whole movement." These comments are the more significant in view of this same leader's words about Miss Derricotte a few years earlier. She had said, "I have seldom seen a person grow so rapidly and so splendidly as has Juliette Derricotte in the seven or eight years since she came, a young girl just out of college, to be a part of the staff of the National Board."

THERE are individuals all across the world who have found the incomparable experience of mutual trust and real friendship with people from whom they would normally have been separated by the mores of men. In every country, there are a few priceless souls who have discovered that the deprivations of racial and national isolation are not to be borne. Be it said to the shame of the people of the United States, both colored and white, that there is in this country greater need and less achievement in this newer zone of human relationships than in any other country of the world. The readers of these paragraphs are gathered in the presence of a spirit who, while dead, yet liveth in the heart and experience of a novel and varied circle of friends. Nothing is more interpretive of Miss Derricotte's personality, nor suggestive of her insights, than her adventure into contacts and friendships with people of all races and all walks of life.

"There is work to be done and ghosts will drive us on," said Reverend Howard Thurman at the memorial service for Miss Derricotte in Athens, Georgia.

"There is work to be done and ghosts will drive us on; this is an unfinished world; she leaves an unfinished task, who shall take it up? Driven by the power of her spirit we dedicate ourselves anew to the process within this imperfect world."

We cannot deny our pain-drenched spirits, but we can re-enter life with gaiety and a certain hope, driven by our memory of such a person. In unaccountable ways of mystery and beauty, she lives among us.

DALTON, GEORGIA

By W. E. B. DU BOIS

JULIETTE DERRICOTTE was fatally injured in Dalton, Georgia. Dalton is the county seat of Whitfield County and is forty miles southeast of Chattanooga. It had in 1930 a population of 8,160, of which 1,028 were Negroes. There were among the whites, 2840 ten years of age in 1920 who were illiterate, and among the Negroes, 120. Dalton is a shipping point for cotton, cattle, grain and fruit, and has cotton mills with 976 looms and 94,000 spindles. It has canning factories, flour mills, foundries and machine shops. It was founded in 1848 and incorporated in 1874 and was the scene of some fighting when Bragg retreated there from Chattanooga in 1863. It is, of course, a religious town. There are 5 white churches and 6 Negro. It figured for a time as a health resort; it is the seat of Dalton Female College. There are public schools and weekly newspapers and a national bank.

In particular, for our purpose, there is the Hamilton Memorial Hospital,, with a complete modern equipment, supported by public taxation.

Miss Derricotte, with three other passengers, was travelling to her home in Athens, Ga., to settle certain business matters for her family. She had with her Nina Johnson, a senior at Fisk, Edward Davis, a student who lives in Athens, and. Marian Price, another student who lives in Atlanta. They were traveling by automobile in order to avoid the "Jim-crow" cars of the South, and the difficulty in getting meals and other transportation.

"We left Chattanooga about three o'clock. Miss Derricotte was driving. I was in the front seat with her; Miss Johnson and Miss Price were in the rumble seat. We had been driving along at a fair rate of speed and were about a mile and a half out of Dalton. I was talking to Miss Johnson and Miss Price when I suddenly turned around and noticed another car very close to us. A second later the two cars hit each other. Miss Derricotte snatched the steering wheel to the right, turned it loose and called to me. When I reached for the steering wheel the car was beginning to turn and by the time I got hold of it the car was turning over. I then turned the wheel loose and threw up my hands in an effort to save myself. The last I remember then was hearing the crash.

"The next thing I remember, I was lying in a field. Miss Derricotte was lying near me groaning."

There immediately began a series of investigations. Mrs. Ethel B. Gilbert, an official at Fisk University, heard of the accident, telephoned and rushed to Chattanooga. Thence, she wrote various private letters. Other officials came from Fisk University, including Dr. Elmer S. Imes and Warner Lawson. The President of Fisk University later began an investigation; the Secretary of the N. A. A. C. P. stopped in Chattanooga and inquired into the facts; finally, the Commission on Interracial Co-operation of Atlanta made an investigation "at the request of Fisk University and other organizations interested in ascertaining the facts of the situation." After that, the participants in the accident were requested to make no further statements and the Y. W. C. A., so far as we know, did nothing.

Let us compare now, the report of the Inter-racial Commission and statements from other sources. First, as to what happened directly after the accident:

Inter-Racial Commission

Mr. and Mrs. Helton, unhurt, climbed out through the broken windshield of their car and went immediately to Miss Derricotte's car. . . Mr. Helton stated that he hurried someone off to call for an ambulance.

No ambulance came.

Mrs. Gordon Mann White, who lives nearby, and at the time of the collision was between her home and the highway, saw the collision and ran immediately for her car.

Mrs. Mann, who brought Miss Johnson in, stated that she inquired where Negroes could get treatment, and was told to go to a doctor's office, which she did.

Miss Johnson was taken to the office of Dr. J. H. Steed, a physician with a record of many years' service in Dalton. Miss Derricotte was taken to the office of Dr. O. E. Shellhorse. Miss Price and Mr. Davis were taken to the office of Dr. G. L. Broaderick These three doctors, all white, have offices within two blocks of each other on King street.

Dr. Steed states that Miss Johnson was unconscious when brought to his office and never regained consciousness, and it was evident from the first that she was seriously wounded.

Miss Derricotte was taken to Dr. O. E. Shellhorse's office and placed on his operating table. She was in a semi-conscious condition, being in possession of her faculties a part of the time, and indicating that she had severe pains in her chest and hip. Dr. Shellhorse states that he examined her thoroughly, saw the seriousness of her condition and called in for consultation Dr. Ault.

When Miss Derricotte had been treated by Dr. Shellhorse, he called the local Negro undertaker, Mr. Johnson, and asked him to build a fire and prepare a room for Miss Derricotte in the home of Mrs. Alice Wilson, colored, 3 Emory Street.

The physicians of Dalton have been taking patients to Mrs. Wilson's home for a number of years, and major operations have been successfully performed there.

Mrs. Wilson is without formal training or professional standing.

Shortly after six o'clock when Miss Price had been treated, Dr. Broaderick's son called the Trimble home in Chattanooga, where Miss Derricotte and the three Fisk students had lunched in the early afternoon, and Miss Price told of the accident and asked that an ambulance be sent. Miss Price also made calls to Fisk University informing people there of the accident.

Other Reports

About this time a white man dressed in overalls came up and asked me what I was going to do about his car. I asked what was the matter with his car. He told me it was his car we had hit. I told him I would have to wait until we had received medical attention. I did not see him any more.

Davis.

I then began to make appeals for help from the people standing around. One man informed me that they had already sent for an ambulance.

Davis.

The man took us into Dalton. We were near the center of the town when he asked a number of people where the hospital was. A few did not know; others said there was no hospital for Negroes; and others said they would have to take us to some doctor's home. He drove on farther and asked a white boy about a hospital or a doctor. The boy told us his father was a doctor and lived right up the street. He took us to his home. This doctor's name was Dr. Broaderick.

Davis.

By this time Miriam was able to call in to Chattanooga to Mr. Trimble's home, and he told her that he was sending an ambulance down as soon as he could. We asked Dr. Broaderick to send his son to get some information about Miss Derricotte and Miss Johnson, which he did. The son reported that they had been taken from Dr. Steed's to a colored sanitorium.

Davis.

The house was in very bad order and there was no evidence of facilities for handling such cases as this there. The bed which Mrs. Wilson vacated to answer our knock was the bed in which Miss Derricotte or Miss Johnson had lain for five or six hours. It was a very uncomfortable looking and not very clean folding bed.

Dr. Imes.

I have found out that they were removed to the "house where Negroes are sent in emergencies." The three men visited that house, were met at the door by an ugly, barefooted woman who showed them the folding beds where the two seriously injured ones had been put. If anybody makes a report that says in effect "everything that could be done was done," it merely means that everything that could be done for Negroes was done.

Mrs. Gilbert.

Inter-Racial Commission

Upon arrival at the Wilson home, Miss Derricotte and Miss Johnson were placed on a bed and a couch respectively, and Doctors Wood and Shellhorse came to see them shortly.

Miss Price asked Dr. Shellhorse, according to Dr. Shellhorse's statements, if Miss Derricotte could be moved to Chattanooga. He advised against this in the presence of one of the men from Chattanooga who had come with the Trimble car and ambulance, and there was an understanding that Miss Derricotte would remain at the Wilson home.

Dr. Shellhorse, upon leaving the Wilson home, gave instructions to Mrs. Wilson and asked her to call him if Miss Derricotte got worse, saying he would come back early next morning if he had no call in the meantime. When he went to the Wilson home early next morning he was surprised to find that Miss Derricotte had been taken to Chattanooga.

Without regaining consciousness, Miss Johnson was placed in the ambulance upon its return and died before reaching Chattanooga. Miss Derricotte, who was placed at the Walden Hospital in Chattanooga, died about six o'clock the following evening (Saturday, November 7).

Miss Duke, resident nurse in charge of the Hamilton Memorial Hospital, stated that no one of the Negroes in the accident had been brought there. When asked whether Miss Derricotte and Miss Johnson would have been treated had they been brought to the Hamilton Memorial Hospital, Miss Duke hesitated and said: "I do not see that we could have done otherwise." She stated that there are no precedents for the answer to this question, in that no Negro had ever been brought to the hospital for care, stating that it was generally understood that Negroes were not treated there.

Doctors Shellhorse, Steed and Broaderick stated that a colored ward was needed at the Hamilton Memorial Hospital and that some work had been done to that end during the past two years.

Other Reports

The whole impression of this house was one of disorder and dirt which the owner explained by saying that she had only returned after seven months' absence. It was sickening and heartbreaking to us to think of Miss Derricotte and Miss Johnson having been allowed to lie there and suffer for five long hours in their critical condition, denied the care and medical treatment that might have possibly saved both lives.

Warner Lawson.

We were taken around to the colored sanitarium, which proved to be a very dirty home. We found Nina and Miss Derricotte in separate beds close to each other. There were no doctors there when we arrived. Nina was unconscious. Miss Derricotte was conscious and rather hysterical. Miriam left me to quiet Miss Derricotte as much as possible while she went to telephone their parents and to put in a call for their local doctor. About half an hour later a white doctor came in and attended to Nina; while he was there Mr. Trimble and Dr. Patton of Chattanooga came. A little later Dr. Steed came in. About eleven o'clock it was decided to move Miss Derricotte to Chattanooga in the ambulance. They started off very slowly. Nina was put in another ambulance. Miriam and I were put in Mr. Trimble's private car and came in behind the ambulance. Miriam was taken to the Trimble home and I was taken to the Walden Hospital. Miss Derricotte was also taken to the Walden Hospital. I was given treatment and the next morning Mrs. Gilbert informed me that Nina had passed away during the night. Saturday afternoon I was told that Miss Derricotte was dead."

Davis.

I: How soon was she removed to the house where Negro patients are taken?

Dr. Steed: Just as soon as first aid was administered.

I: To your knowledge, was any attempt made by anyone to get them into Hamilton Memorial Hospital?

Dr. Steed: Oh, no'm. We don't take 'em there.

I: But knowing the seriousness of this particular case, did no one attempt to get them in in spite of the usual procedure?

Dr. Steed: Oh, no, m'a'm. You see, we don't even have any wards for them there.

Mrs. Gilbert.

I asked Dr. Shellhorse the same question, and he told me that she (Miss Derricotte) was there an hour and a half before she was removed to the home. I asked him if he believed at the time that she was fatally injured and he replied: "Why, yes. I was sure she was going to die." I asked him what he would say the cause of the death would be and he replied a severe shock. He also said in answer to my question in regard to an attempt to get them into the hospital, "No, not that I know of."

Mrs. Gilbert.

It must be remembered that the reports by Mrs. Gilbert, Edward Davis, Dr. Imes and Warner Lawson, were made on the spot within a few hours after the accident. While, on the other hand, the report of the Inter-Racial Commission was made some time after and with at best the unconscious purpose of making out a case for the South.

There remain, naturally, irreconcilable discrepancies. The story that emerges is that very soon after the accident and at the appeal of Davis, white neighbors rushed the wounded persons to town. That the man who ran into them, at first demanded compensation for his car, and then disappeared. That in town, neither white nor colored people knew at first what to do but at last it was agreed that the patients must be taken to physicians' offices. The physicians gave them attention for an hour and a half. They knew that two of them were desperately injured and needed the utmost care. Miss Johnson's pulse was 150 and Miss Derricotte was alternately hysterical and unconscious. Nevertheless, they had them transported to a house with no hospital facilities and left them there without professional attendance for several hours; finally, the Chattanooga ambulance arrived and took them away.

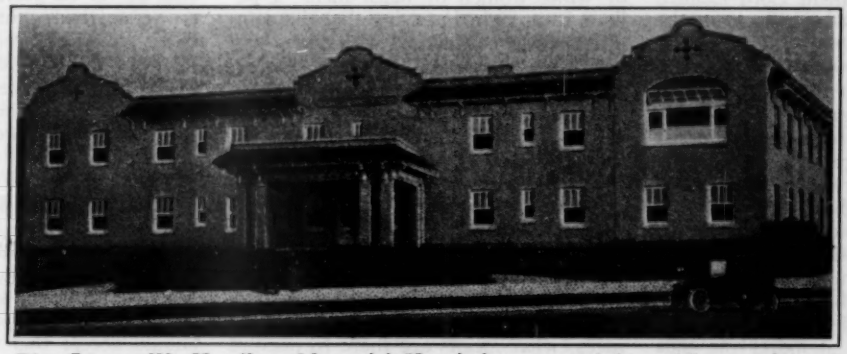
In the light of this, what shall be said of the civilization of Dalton, Ga.? We can say this best in the words of Mrs. Ethel Gilbert. She had long been connected with Negro education in the South and came to Dalton and Chattanooga immediately after the accident. She reported her facts and feelings in a private letter to a friend, which we venture to quote, without permission. Her words are so true and fair that they make a human document which must not be suppressed. She says:

"I am nearly crazy. Juliette was dearer to me than almost any woman alive. I took that ride from Dalton to Chattanooga in the night, dressed in a woolen dress with a fur coat on and was chilled clear through from shock and anxiety. The road had a long detour, about fifteen miles, I should say, of rough dirt road. It is impossible to think of the horror of so severely injured a person being jolted over those roads after her hours of agony in Dalton. I shall always have to compare in my mind all of the things that were done that would not have been done to me if I had been injured. I shall always have to remember that, within one-half hour after the accident, I would have been in a modern hospital. I shall always have to think of Juliette dying in a place that could not be dignified by the name of a hospital except that the beds were a few inches higher than the beds would have been in a boarding house and that they had a few bed pans. All of the people in that little place were

kindness and courtesy itself, but that does not take the place of the clean walls, the soft-footed, sure-fingered nurses, the well-equipped operating room, the comfortable bed, the shaded lights, the efficient doctors, that I had when I was taken into a hospital for an emergency operation.

"I feel very strongly that this incident should be used in some way, preferably in the way Juliette would like best, to help this whole rotten situation down here. She was loved by a great many people who might pay attention to an injury to her who would not be deeply concerned if just anybody were involved. I wish that the Y. W. C. A. or some liberal magazine in New York could make an investigation and put material in all of our hands that could be used as widely as possible. And while we are doing it, I hope we will all remember that the whole system is rotten and wicked and unspeakably cruel, not simply because it operated to harm someone whom we love very much but because it would harm any poor ignorant, wicked, unfortunate victim of an accident if he happened to be a Negro. I think that is the approach Juliette would want to have made. If there is anything under heaven that I can do to help in any way, let me do it.

"I have been uneasy and unhappy in this situation for four years. No one understood my position better than Juliette did. From now on it will be increasingly difficult to bear at all. It makes being white about the hardest thing one has to put up with in a very sorry section of the world."



The George W. Hamilton Memorial Hospital, supported by public taxation, at Dalton, Georgia, to which no Negro citizen may be admitted

Great Britain and Race Prejudice

By RAYFORD W. LOGAN

England has for years boasted her civilization and broad-minded tolerance at home, but has recently awakened to realize that the color bar has been extended from her colonies to England and London itself. Rayford Logan, the writer, was an officer in the A.E.F., Secretary of the 2nd and 3rd Pan African Congresses, and is at present a professor in Virginia Union University.

THE clash of color in the British Empire has assumed such disturbing proportions that the *Spectator* opened its columns weekly from May ninth to September twelfth to a discussion of "The Colour Bar" by a cosmopolitan group of writers. Since the editors wished to avoid "sloppy sentimentality" but "not to ignore prejudice however ill-founded," the articles contain considerable nonsense. They, nonetheless, or perhaps for that very reason, constitute an invaluable commentary on the British attitude toward race prejudice.

Some renowned figures appear among the contributors: Lord Lugard, the author of *The Dual Mandate in Africa,* member of the Permanent Mandates Commission, British authority *par excellence* on Africa; Lord Olivier, author of *The Anatomy of African Misery,* former Governor-General of Jamaica, and a liberal who did not fear to address the Third Pan-African Congress in London, 1923; Lothrop Stoddard, white purity fanatic who dared debate W. E. B. DuBois; the Reverend C. F. Andrews, famous authority on India who "unscrewed the inscrutable" and found Christianity among the Boers in South Africa; Paul Robeson, Phi Beta Kappa scholar, football player, tenor, and the first black Othello in decades (but not to an American Desdemona). Others are not so well known to American readers: Professors Gregory, Lyde, Elliott Smith, Lt.-Col. Edward Francis Ward Lascelles; Bronislaw Malinowski, the authority on anthropology; Hubert W. Peet, an English journalist who has traveled widely in America; J. H. Driberg, an ethnologist who wrote on "The Political Aspect of the Colour Bar;" and a few others including one anonymous writer on Africa. Those who consult the magazine should also read the letters sent to the editors.

The red herring of intermarriage or rather of sexual intercourse between black men and white women draws its tail across most of the articles. Lothrop Stoddard told his usual tale of woe. Mr. Peet saw in the fear of intermarriage the "fundamental element in the sentiment which is responsible for the colour bar." Even Malinowski would make intermarriage especially difficult. Professor Smith bitterly assailed Sir Arthur Keith for having declared in his famous Rectorial Address to the Aberdeen students that universal miscegena-

tion is the only alternative to the benefits of war. And the editors in the concluding article proclaim that "There are also social and eugenic conditions which lead us to accept as a fair guide the old saying 'Be my Brother, but not my brother-in-law.'" It remained, however, for the scholarly Professor Gregory and the eminent Lord Lugard to offer the greatest sacrifices on the altar of race purity.

Professor Gregory states what nearly every reputable scientist will admit, namely, that "The evidence is too uncertain to justify legislation against racial intermarriage on biological grounds." He then reaches the extraordinary conclusion that "Nevertheless, the weight of opinion, based on the results of cross-breeding of plants and animals and of human experience, is that intermarriage between the three races must be avoided as far as possible." He further supports the plea for territorial segregation already advanced by General Smuts in his Rhodes Lectures because it "is impossible to prevent miscegenation between races when intermingled by work or residence." If we are to believe Lothrop Stoddard, it is already too late for we are "statistically light mulattoes."

Lord Lugard, whose every pronouncement is unchallenged in certain influential quarters, declared in the most categorical manner: "It is the attempt to overstep this clearly defined line [which separates black men from white women] which leads to the horrible lynchings in the Southern States." In spite of the figures published annually by the N. A. A. C. P. and by Mr. Monroe Work showing that not more than twenty per cent of the lynchings are due to rape or to attempted rape, in spite of the well-known works of Walter White, in spite of the denials by Southern white women themselves, Lord Lugard offers the spectre of the burly black Negro attacking the beautiful white maiden as the *sole* explanation for the Southern outdoor sport.

He also submits for bitter condemnation the alleged practice of openly encouraging miscegenation between white women and black men in French West Africa. Not one word about white men with several black concubines. Nothing to inform English readers of the scanty protection afforded black women by either legislation or tradition in our Southern States. No, the clear implication is that the desire for sexual intercourse between black men and white women is the fundamental factor in race relations. And all of this appears under the caption, "The Administrative Aspect of the Colour Bar." It is to be feared that if the Honorable Lord continues to discuss "administration," he may succeed in promoting a lynching in England.

This is no plea for intermarriage. It is, however, a demand for intellectual honesty. Nor were there Englishmen lacking to maintain it. Lt.-Col. Owen Berkely-Hill wrote to the editors: ". . . Not so many years ago a commission was appointed in South Africa to investigate an outcry about the 'raping' of white women by black men. I believe I am right in saying that the commission was confronted with some very astonishing evidence." In like manner, one may add that Representative Britten was also confronted with some "very astonishing evidence" when he was ranting about the alleged attacks of Senegalese soldiers on German women along the Rhine. Professor Malinowski properly derided the shibboleth of white purity when he declared: "A negro is lynched if he so much as touches a white girl, but when a white man contributes towards the bastardization of races, what means are there to prevent it? Even in South Africa the colour bar does not prevent intermarriage or bastardization."

Southern propaganda has thus achieved one of its major objectives in the British Empire. The British mind will ask itself, whenever a problem of race relations rises: "Do I want a black man to marry my daughter?"

II

Most of the writers admitted that if a clash between black and white does eventuate, it will be in South Africa or Kenya. Only the Reverend Mr. Andrews apparently found the South African situation hopeful. It is probable, however, that his satisfaction at the relatively favorable solution of the Indian problem in Natal makes him too optimistic about the fate of the Bantu. He pictures the Boers as fine, sturdy, Christians in spite of their doctrine of no equality between black and white in either Church or State. The distinguished divine also discovered the same affection between Boer and Bantu as between some blacks and whites in the United States. Mammy! But he failed to mention that in the meanwhile the Reverend Dr. Steenkamp is organizing the poor whites against their native competitors, that Hertzog is keeping alive the most bitter race antipathy with his franchise bills and his assertion that the British Privy Council has no right to hear appeals from the courts of South Africa, and that the world-wide economic depression is giving the final touch to the misery that leads to rebellion.

The anonymous article on French Africa is particularly disappointing for it deals almost exclusively with Arabian rather than with Negro Africa. The editors are apparently not unhappy to find a Frenchman proclaiming that the color bar exists even in Algeria. They speak rather disparagingly of the position of Under-Secretary for Colonies held by Blaise Diagne, the Senegalese Deputy. By contrast England is said to have appointed colored men to higher office. This is probably true as far as positions in the colonies are concerned, but one should have liked for the *Spectator* to name an African who has held a higher position in the British home government. Certainly Great Britain boasts of no Boisneuf, no Alcide Delmont, no Gratian Candace, no Diagne in her Parliament, nor of any Colonel Dodds or Colonel Mortenol in her military forces.

Many of the authors would have us believe that fear of competition by a race with a lower standard of living is a major factor in race relations. We should accept this view quite willingly if they had also pointed out that many white men are more bitter against the Negro who has reached a higher plane of economic and social well-being than against the ignorant, underpaid unskilled Negro workers. Convincing evidence of the attitude of American white laborer is shown by the strike of the Boston longshoremen who deny Negroes membership in the Union and then have a pitched battle when they are employed as strikebreakers. It is refreshing by way of contrast to read Lord Olivier's description of the Jamaican co-operative association of 10,000 white and colored workers.

Out of the whole series of articles there is perhaps only one statement that every Britisher ought to recite daily. Professor Malinowski gave a brilliant summary of the white man's "sentimental" and "intellectual dilemma" in these scathing words: "To express publicly your conviction of the superiority of your own race, and to claim that this superiority should be buttressed and documented by lynchings, degrading measures of discrimination, economic and social disabilities, to do that in so many words is painful and inconsistent. In the same breath you have to claim to be racially superior, the world's real gentleman, and you reveal yourself the world's real brute. To profess on the other hand that racial differences do not exist, that white and black are brothers and should be equally treated, may be well enough as a pious wish, but every honest European knows that he himself never acts up to such protestations at variance with the institutionalized policy of the white race."

It looks as though the British Empire is going to make as much of a mess of its "Colour Bar" as we have here in the United States.

A WHITE MAN'S DAUGHTER

This is the story of a white man's daughter with a Negro-Indian mother who is being given a chance to rise from reform school to college by a Southern white woman who is acting against the prejudice of some members of her family. Naturally, names and places are omitted.

THE State Girls Industrial School is forty miles from my home here, and inmates of this institution are paroled to private homes to work as maids when they have been on good behavior a certain length of time. In May, 1928, I went to the school asking for a maid, and was offered a young girl of sixteen who was a mixture of white, Indian and Negro blood. I asked the Superintendent if she thought this girl would be satisfied here since we had no other colored people in the town or county:—she told me she felt the girl would be if I had no objections to her using my piano when I was away. A friend of mine who is a graduate and post-graduate of the New England Conservatory at Boston offered to give her piano lessons, and we soon found that the girl had a great deal of talent. When September came, my husband and I asked her if she would like to attend High School, and she said: "No, I'm afraid they will make fun of me." But after thinking it over, she decided to do so, and the result is, she will graduate this spring from our local High School, having completed a four year course in three years. In addition, she has sung with the High School Girls quartette, with the Mixed Chorus, the Girls' Glee Club, has played the banjo in the High School orchestra, taken piano lessons, and done our work as maid. When she entered High School, my husband and I told her we would buy a ticket to go South to school, and all of her clothing if she would save her money while with us, and put it away to be used for a college education; she will have almost $600 when she leaves us in the fall, and her salary (fixed by the State) is $3.00 per week, but of course she makes a good deal in tips.

The girl was born among a low class of colored people;—her mother is a mixture of Indian and colored, and her father was a white man. The mother lost her mind, and the girl played truant from school, so the same judge that sentenced her mother to the State Hospital sentenced this girl to the Industrial School where she stayed five years until she came to us. When she did come, she was ashamed of her colored blood, and wanted to claim she was Indian, but we have tried in every way to put before her all literature telling of the work of people of her race, and now she is fired with ambition to be a leader among the colored people. She will enter college in the fall, and plans to be a public school music supervisor or a piano teacher in a colored school. I sent her to hear Roland Hayes (a round trip of 400 miles), and while there she gave an afternoon program before the colored girls of the Y. W. C. A. and appeared before seven different colored groups of young people,—High School, Church, College, etc. The Superintendent of the Industrial School took her to hear Paderewski and we have sent her to every worthwhile thing near here. She is a very attractive young girl of eighteen without a relative in the world except her mother who is in the hospital, and we are very anxious to see her make good.

Recently, she has found your book, "The Souls of Black Folks" and I have never known her to enjoy anything quite like she has that book; she sent to the University Extension Division for material concerning your life and work, and she says that the book expresses her thoughts, feelings, and ideas more than anything she has ever read. I thought I would write and tell you, and that perhaps you would feel you could send her an autographed copy of the book, and an autographed picture of yourself. I have never written anyone about her before except a colored professor of music with whom I had some correspondence when she first came to work with me, and he sent an autographed picture of himself and some of his songs to her. She told me today she never knew there were any worth while colored people in the world until she came to work for me, and she is such a grateful child for what has been done for her, she is pathetic.

If you happen to be near her next winter, won't you stop and look her up? She will need friends when she gets so far away from all the people she knows, and I like her so much. I want her to receive all the encouragement possible. You would be pleased if you knew the high class of white people who are backing and encouraging her out here;—all of the faculty of the Girls Industrial School, all of the Faculty of the High School, the rector and Bishop of the church to which I belong, the women who are members of the organizations with which I am affiliated, my personal friends, and my family. But, of course, next year she will be far away from all of us. Her piano teacher was a student of Charles Dennee at the Conservatory in Boston, and of Madame Szumowski, a cousin of Paderewski, and the only pupil he ever had. We feel we are sending her off well prepared for her course.

Your book, "The Souls of Black Folks" brought a great deal of happiness and pleasure and I thank you for taking my suggestion and for sending the book to her. It is one of her most treasured possessions. If you leave out the town and state as well as the proper names, I do not object to your publishing my letter if you feel it will do any good, although I prefer to help her in a quiet way without any publicity or credit for anything I have done. She has been a good maid to me,—honest, dependable and pleasant, and I feel that the least I can do for her is to give her a chance. I come from a long line of southern people,—my own parents know and approve of my helping her, but there are a number of connections who do not, so I do not want to do anything to cause any family friction, although I will help her in spite of anything anyone will say. I believe you understand my position, and will not give me any publicity that might cause any friction.

I firmly believe she will be a credit to the colored race;—she is far superior in ambition, reputation, and general ability to any white girl in this community. She has had to fight her battles even in this small northern country town, but she does it nicely, and in spite of all previous handicaps still has her faith and high ideals. I do hope that some day you may know her. I want her to have contact with high class, educated people of her own race. We are doing all we can to boost her, and while I hate to lose her services this coming fall, I feel it would be wrong for me to keep her in my kitchen when she has such possibilities, and by my sending her out, she may be able some day to reach the goal to which she aspires.

The girl writes:

"The Souls of Black Folk" came to me this morning. Words are inadequate to express my gratitude and pleasure to you for your kindness. I shall treasure this classic (for it is such) among my few prize possessions.

To me, this book is an embodiment of beauty, harmony, and is most soulful. You have the power to express beautifully the things which are my convic-

(*Will you please turn to page* 105)

Theater and the Arts

By ROBERT SCHLICK

THREE New York events of importance for CRISIS readers this week were Rose McClendon's leading part in the play 'Never No More,' Richmond Barthe's exhibit of sculpture, and James Lesesne Wells exhibit of prints.

Rose McClendon is generally considered not only the foremost actress of her race but among the first few actresses in this country. Her portrayal as Mammy in 'Never No More' received excellent notices from all New York critics. Her acting alone was enough to hold the show up for its Broadway engagement. She is a tragedian of the classical tradition, neither overacting nor underacting. Rose McClendon's career has been a steady rise. Beginning in 'Deep River' to achieve a great reputation, she embellished such plays as 'Porgy,' etc., in inevitable succession. Her part in 'The House of Connelly,' one of the two colored figures in the cast, won praise of distinction not only from a large public but from the author himself, who wrote to congratulate her. 'Never No More,' at the Hudson Theatre last week, was a play founded upon a lynching, held off stage, to which Mammy and her children reacted their drama before the audience, inside a cabin. The chief fault of the play was that most of the action took place off stage, and as a consequence relied entirely upon dialogue to carry it through, which rendered it somewhat monotonous and repetitious in its action. The first scene revealed the cabin in the woods. It was learned that one of Mammy's sons had strangled a white girl in a fit of confusion, unintentionally. Then the tragedy is swift. The boy is found and burned, while Mammy and her children under fear of suffering like extinction maneuver in the cabin. The play was not altogether an artistic success, because there seemed to be no point in having a division of scenes. The action was supposed to be continuous, but with the opening of each act it took the audience as well as the actors some time to get worked up to the heights of the previous moods. Yet all the time Rose McClendon, by the sheer force of her own performance, made a sympathetic link, ending and opening each scene, enough to save this unfortunate conditioning of the play itself. Dorothy Paul as Susie, and Viola Dean as Laura deserve comment. Undoubtedly Miss Paul's performance ranked next in order to Rose McClendon's. She never let down a moment, and showed stage presence of a kind as if she lived it. Rudolph Toombs, as the boy who was lynched, was jerky and uneven and unsympathetic. A difficult part to play, Mr. Toombs did it only middling well.

Richmond Barthé, born in Bay St. Louis, Mississippi, in 1901, has worked quietly as an art student in New Orleans, Chicago and New York, since he was a boy. We learn that it was quite by accident Barthé took to sculpture after a four years' course in painting and drawing at the Chicago Art Institute. His two earliest pieces in this medium had won him high praise in an Exhibition of Negro Art, at which time he was introduced as 'Barthé, the sculptor.' Since then his progress has been most brilliant. The Chicago Sunday Tribune in reviewing his One Man Exhibit in Chicago, June 7-21, 1930, at the Woman's City Club, said of him then: 'He is gentle, unassuming, and sincere.' Barthé, the man today, is just as gentle, unassuming, and sincere. One wonders at his ability to remain so gracious and idealistic, and so persistent a student of technique. One is apt to become nearly as overenthusiastic about his artist's character as with Rose McClendon's. 'The development of race consciousness, and the consequent endeavor to encourage Negro creative ability' is an exact statement of their lives and purposes. Barthé's exhibit at the Caz-Delbo galleries closed last week. It included a head sketch of 'The Tortured Negro,' a full piece of which won Harmon mention some time ago. The head of a West Indian Girl, in both wood and terra cotta, together with a second terra cotta West Indian Girl, impress one as being subtle and interpretive, with the humor of life to bear the world. A Negro General, and the famous Mask of a Boy complete the pieces in this Winter's showing of his work. There is this in Barthé that recommends him to critics, he is deep and unafraid to grow. Caz-Delbo, who at one time moved with the Alexander Gumby Book Studio group, speaks of Barthé's being very capable and sensitive. There can be no limit to the prediction of his brilliant future, for Barthé already belongs with the serious and inspiring leaders of all races.

James Lesesne Wells is at present teaching at Howard University. His exhibition of prints at the Delphic Studios does not come as a complete surprise to those who follow the careers of rising talents. Mr. Wells appears to be impartial in the choice of his subject matter: workers, buildings, heads in design, and African phantasies are all made to blend into his imagination, an imagination chiefly phantastical and lyrical. His Congo Dance seemed the most primitive. The Tribal Dance is much better than the African Dance, two other pieces in the same mood. One remembers best, however, two other cuts, also peculiarly related, called African Myth and African Fetich III. Twin Heads deserves mention. Time is heavy in the work of Mr. Wells. Modern disorder is harmonious. And yet one feels that some are too much like illustrations, such as the piece Aspiration—a work in which Aaron Douglas is advanced. The small woodcut, a reproduction of the painting Flight into Egypt which was the Harmon Prize winner last year, is disappointing. One would characterize his work then as being racial, original and virile. Yet his work does not entirely satisfy.

Tingle Toes

By EDITH MANUEL DURHAM

JUST burning up with wanderlust
Scent rambling in the air,
Got tingle-toes and bound to bust
Loose somewhere.
Where they tramp, how they fare,
Much I care!
Long to catch a load of moonlight
In my hair.

As hungry for new range to roam
As lover for his bride,
Could never cramp such toes at home
If I tried.
Roads are free, yawning wide,
Wind's my guide
Till I tuck the tang of sea foam
In my hide.

Far pasture grasses grow more green
Graze sweeter than fields nigh,
Tempt tingle-toes beneath their clean
New blue sky.
Toes take the trail, miles fly,
See them hie
Till I snare a spark of star sheen
In my eye.

Goats, Wildcats and Buffalo

A Story

By VICTOR DALY

FOR four nights the relief had been going on. The feverish activity would begin at dark and continue until the break of day. During the day nobody stirred. The wooded hills held the secret.

A solitary goat-herd and his flock were the only living things in all that great expanse of mountain country, that defied the gods of war. Back on a green, hilly slope behind the artillery emplacements the flock grazed peacefully every day, tended by their grizzled owner. Some of the goats were in full view of the Boche across the valley; part of the herd was always hidden by a pine-covered hill.

This was a quiet sector—more or less of a rest zone for tired Boche troops, and a training area for Yanks. German ammunition was low. German artillery was worn out. There were too many other uses for it than just goats. Besides, one never stirred up anything on a quiet sector. It was an unwritten law. Consequently, the goats grazed peacefully day after day, oblivious of the tired Boche or nervous Yank. From the German trenches the flock must have looked like little white stars on a green theatre curtain.

One by one the units of the "Wildcat" Division from the Carolinas were replaced by the black battalions of the "Buffaloes." Each night for the past week the black troops, from a widely scattered area, were concentrating toward the front in their new sector. They came by train, then truck, and finally by long night marches. During the day they hid away in the heavy pine forests in the foot-hills of the Vosges. Unfriendly planes would not carry the news that America assembled her black battalions in the Haute Marne sector.

In the dead of night—in the solemn, inky darkness of those mountain strongholds, black replaced white. Sound and echo carried far in those hills. Never a voice was raised above a whisper—never an unnecessary word. Never an order, where a push or shove might do. Every foot-fall was guarded with the utmost care. Almost on tip-toe the thin black lines filed in, as the single white lines moved out.

During the day the white goats grazed on in full view of the Boche.

For four nights everything went well. On the fifth night the relief was to be concluded. The few remaining units completed their exchange early. The last "Buffalo" had taken the place of the final "Wildcat." Company commanders finished their check-ups and turn-overs, wished each other well, and breathed a sigh of relief. Long before dawn the last column of "Wildcats" had disappeared far down the valley, well satisfied that the Boche had been completely tricked. Officers and men extended congratulations to one another. Yankee brains!

Back up on the front the "Buffalo" Division was equally well satisfied. Not a man had been lost in the relief. Thirty thousand men had moved in and out, and the enemy was completely confounded. Suppose that they had been aware of the relief. The Boche could have annihilated the Division in those pitch black hills. Miles back, the Division Commander penned an order to be sent up to the entire outfit at daybreak. Congratulations were in order.

Morning dawned at last.

What were those peculiar, indiscernible markers over the German lines? They had not been there the night before. In the dim morning light they looked like signs. Signs? On the front? "What the hell!" roared a top-sergeant. The light was becoming stronger now. They were signs! All along the front, at regular intervals. The words were blurred. But the light was getting better all the time. The news flashed along the Yankee front. Every eye was strained to read. Yes, they were printed in English. Finally the light was strong enough. Everybody could read:

"GOOD-BYE WILDCATS—
WELCOME BUFFALOES."

A hand-full of black goats grazed peacefully in full view of the German trenches. The white ones were hidden from view by the pine-covered hill.

Sam Smiley

By STERLING BROWN

THE whites had taught him how to rip
A Nordic belly with a thrust
Of bayonet, had taught him how
To transmute Nordic flesh to dust.

And a surprising fact had made
Belated impress on his mind:
That shrapnel bursts and poison gas
Were inexplicably color blind.

He picked up, from the difficult
But striking lessons of the war
Some truths that he could not forget
Though inconceivable before.

And through the lengthy vigils, stuck
In never drying stinking mud,
He was held up by dreams of one
Chockfull of laughter, hot of blood.

2

On the return Sam Smiley cheered
The dirty steerage with his dance—
Hot stepping boy! Soon he would see
The girl who beat all girls in France.

He stopped buckdancing when he reached
The shanties at his journey's end.
He found his sweetheart in the jail,
And took white lightning for his friend.

One night the woman whose full voice
Had chortled so, was put away
Into a narrow gaping hole
Sam sat beside till break of day.

He had been told what man it was
Whose child the girl had had to kill
Who best knew why her laugh was dumb
Who best knew why her blood was still.

And he remembered France, and how
A human life was dunghill cheap,
And so he sent a rich white man
His woman's company to keep.

3

The mob was in fine fettle, yet
The dogs were stupid nosed, and day
Was far spent when the men drew round
The scrawny woods where Smiley lay.

The oaken leaves drowsed prettily,
The moon shone down benignly there;
And big Sam Smiley, King Buckdancer,
Buckdanced on the midnight air.

OUR READERS SAY

I NOTE the statement in the review that "It does not seem to the THE CRISIS that the work of the National Association for the Advancement of Colored People receives due credit in this publication. We are not mentioned in connection with the Pan African Congress, or the Detroit Sweet case, or the Segregation ordinances, and our whole effort in the Anti-lynching Campaign seems to be forgotten. On the other hand, and quite properly, the National Association of Colored Women, and the Business League receive sections."

It appears that the reviewer did not make a careful examination of the Negro Year Book to see what it contained about the work of the National Association for the Advancement of Colored People as indicated in the index. As a matter of fact there are more than eight pages in this "publication" devoted to the various phases of the work of the National Association for the Advancement of Colored People: see pp. 24-26, "The Capitalizing of the 'N' in Negro"; pp. 27-28, "The Pan-African Congress"; pp. 28-29, "A Summary of Nineteen Years' Work of the National Association for the Advancement of Colored People," in which the "Sweet case," "Segregation ordinances" and the "Anti-lynching Campaign" are noted. On pp. 29-31, there is a full report of the Resolutions of the 1930 meeting of the Association. Also note on pp. 188-190, THE CRISIS Awards and the Spingarn Achievements Awards.

In contrast to the eight pages given to the various aspects of the work of the National Association for the Advancement of Colored People, there is one page given to the work of the National Association of Colored Women and two pages to the work of the National Negro Business League.

As to typographical errors, I have never read a book in which some did not appear. We always regret their appearance.

MONROE N. WORK.

IT is not true that the Liberian ruling gang had no other recourse than to engage in slavery and forced labor. While the prices on African products have been sharply lowered owing to the world market glut, if Liberia was intelligently and humanely governed and had just two or three adequate arterial dirt roads, it could obtain far more revenue than it does. This is the opinion of every competent economist familiar with conditions there. A "Y" shaped road with base at Monrovia, splitting at Naama and branching into the Kolahun and Sanquilly districts would release a stream of kola nuts, piassava, palm oil, rice (now imported by the government for its soldiers), cocoa and coffee into Monrovia, to say nothing of valuable timbers.

It is the fault only of the Liberians that they have refused to properly clean their palm oil and grade their coffee. The cost is not prohibitive even for Liberia. The price paid for one of the big shining limousines in which corpulent government officials bounce along over the rocky streets would pay for the requisite machinery. It is ridiculous to talk about a trade conspiracy against Liberian products when the Dutch, English, Spanish, French, Portuguese, Germans and Syrians maintain large trading establishments in Monrovia, Robertsport, Harper and other coast towns for what is in effect the exchange of manufactured commodities for raw products, while half-empty steamers hungrily nose into every port begging for cargoes. Really, Doctor, your knowledge of West Coast economics is almost as faulty as you say mine is.

I have always given the first and second generation of Americo-Liberians full credit for their thrift, industry, bravery and intelligence, but everybody knows the present crowd is not to be compared with its forebears. Nor is there any reason why we should excuse the crimes of the sons because of the virtues of their fathers. However, even the first colonists enslaved the emancipated natives released from prize ships captured by the British navy and left in Monrovia for protection.

You argue, like most Negroes here, that the Liberians are not to be strongly censured for exploiting and murdering their native wards because white colonial powers do the same thing. In other words, that the one is no worse than the other. But are we not to expect that Negro colonists who are so excessively religious and shout "The Love of Liberty Brought Us Here" will be more humane to their black native wards than would white colonists? Especially so when these black rulers boast of their race patriotism? . . .

But even if, for the sake of argument, we concede that jealous, prejudiced whites are responsible for Liberia's plight, what has that to do with the unpaid requisitions of food from native towns, the forced labor of men and women, the frequent beatings and killings and the exorbitant and irregular taxation of the helpless and terror-stricken aborigines? No informed person will deny that these evils exist in the Liberian hinterland which is ruled by officials appointed by the Liberian government.

Right is right and wrong is wrong, Dr. Du Bois, regardless of the color of the individuals or groups involved, and admiring you immensely as I do for your courage and tenacity in persistently championing the cause of colored peoples, I am sorry that you permitted your belligerent and commendable Negrophilism to warp your vision in the case of the Liberian racketeers.

GEORGE S. SCHUYLER.

I HAVE several hundred story students through several southwest states. One is a man of part Negro blood, a highly educated and talented man, with a strong bent for story telling. Not very long ago I edited for him his own story—at least he said it was and told it in the first person.

He had been a prosperous Wyoming ranchman—or farmer as he would be called further east. Was single, 32 years, farm clear, and $1,600 in the

(*Will you please turn to page* 105)

Postscript

by W. E. B. Du Bois

DISARMAMENT

THE Disarmament Conference in Geneva should have the heartfelt sympathy and good will of every colored citizen of the world. The paths of the colored world to civilization and self-development lie through peace. The menace to Africa and Asia, as well as to the working classes of the world, lies in battleships and armament, and the will to war. The moment that Europe begins to disarm, that moment the development of the darker nations begins in earnest. This is precisely what white Europe and America know and this is the reason that the only nation at the disarmament conference which comes with clean hands and a real desire for peace is Russia, led by Litvinoff.

JAPAN AND CHINA

WE must not misinterpret the war in the East and be misled by deliberate American propaganda. Japan is seeking to seize dismembered parts of China nearest to her before European nations can stop her as they have in the past. Her excuse is that China is helpless through civil war. China is seeking desperately to reorganize an ancient people into a modern republic, and she is obsessed by the idea that Europe and America are willing and eager to help her. Japan knows better. Japan knows that what Europe and America want principally in China is the chance to make money, and that this is true despite the fact that missionaries and philanthropists from the white world have helped in many ways and done splendid work in the rebirth of China. In the end, if China remains helpless, no philanthropy will keep her from the continued and increased exploitation of the West. The real problem is, then, could China have been saved from exploitation if Japan had not made Manchuria Asiatic by force? Certainly, this could have been done if the world had disarmed and sought the paths of peace. But despite all talk, the world has done nothing of the sort, and Japan knows it.

HAWAII

THE assault on a white woman in Hawaii brings this whole volcanic structure to the world's notice. Hawaii is a volcano and a series of volcanoes in more senses of the word than one. It is near the exact center of the Pacific Ocean. It was settled in prehistoric times by dark Mongolians with many evidences of a strong Negro strain. It was discovered by Captain James Cook in 1778. A company of missionaries landed there in 1820 and in 1823 came the great revival when the Queen and one-fifth of the population were converted to Christianity.

Troubles with foreigners ensued, culminating in a revolution in 1893, which deposed the native Queen and made a missionary's son President. Hawaii was annexed to the United States in 1898. But the real conquest of Hawaii was the investment there of millions of dollars to raise pineapples, sugar, coffee, bananas, and other merchandise. Nearly eight hundred thousand tons of sugar are annually exported and two hundred and thirteen million cans of pineapples. To raise this produce, the exploiters of Hawaii encouraged an immigration which has resulted in the most astonishing mixture of races known to the modern world.

When the missionaries arrived, there were 142,000 Hawaiians. Christianity reduced them to only 57,000 in 1872. Large numbers of Chinese, Japanese, Koreans, together with many Philippinos, Porto Ricans and Portuguese, were brought into the country to work the plantations. Today, there are 255,000 inhabitants, of whom half are of Japanese and Chinese descent, 8% Philippinos, 18% Hawaiians or part Hawaiian, and 21% Caucasians.

Here in itself is a problem, because the new generation of Japanese, Chinese and Philippino-Hawaiians, are American citizens and voters, having been born in the Islands. We must add to this the fact that Hawaii is a naval base and has usually over fifteen thousand United States soldiers and sailors in the forts. And finally, there land in Hawaii each year 17,500 tourists to loll and play and spend.

Heretofore, there has been little racial antagonism. Inter-marriage among all the races, even the few Negroes, has gone on. But the great fact and menace remains. Big business owns Hawaii, and its five main groups are the real Kings. They control the land and they own investments totalling over $300,000,000. They are there to make money. They are backed by the military power of the United States, and the threat of racial antagonism between white and colored, is thus ever in the air.

We must watch Hawaii, and in the present turmoil, remember two significant facts: First, laws against rape are not severe in Hawaii because they were originally framed to make the seduction of native girls easy by white men. Not long ago, an appeal was broadcast in American papers to support the thousands of illegitimate children there left helpless by white soldiers and marines. Secondly, a society lady and her accomplices, who killed a Hawaiian in cold blood, are today free on nominal bail, and in all probability will never be punished.

Watch Hawaii.

TO YOUR TENTS, OH ISRAEL?

WITH twelve million Negroes in America and at least ten millions in the adjacent West Indies, is the black race economically helpless? These two groups as consumers must at the very lowest estimate spend ten billion dollars a year. Perhaps the larger part of this expenditure is compulsory, and we have small choice as to where and how it should be spent. But there must be hundreds of millions where we do have choice in the direction of its expenditure. This expenditure can and must, if we survive in America, be so directed as to employ our own muscle and brains in the production of the goods and services which we need. Such production demands skill, but what skill, and how shall we gain this skill?

The way is clear. Our colleges are or may be centers of information and learning. They should study the facts concerning the consumption of goods by American Negroes and West Indians. They should measure and make clear our economic demands. We have industrial schools. Those industrial schools should train young people, so that they would have skill to do the kind of work which is necessary to satisfy our demands. Their aims should not be simply to do the work and make the goods which white folks demand. Their aim should not be simply to

train for decadent and outworn trades where there is a lessening demand for workers. Their main object should be to train Negroes to supply Negroes' needs.

When we know just what our demand for goods and services is and when we have people trained in modern technique to furnish these things, we in turn can furnish the capital. That capital is simply a part of the money which we spend. We furnish such capital today to the white industrial world. There is no reason on earth why it should not be spent to establish a black industrial world.

There are wise and careful students who claim that no such racial economy is possible. I take no stock in their pessimism. It not only is possible but it is already beginning and it only needs scientific guidance and technical skill to make it spread. What has been done by separate nations, protected by tariffs, can be done by separate groups, protected by a vast sense of desperate need.

When these goods are made, they can be distributed by Negro business, built up like the C. M. A. stores. Such stores will meet increasing competition from white stores, and they are at the mercy of the owners of white capital. Nevertheless, they can meet this competition, and they can substitute colored capital for white capital, if they will start upon one path and that path demands the abolition absolutely of private profit: the willingness of young Negro managers of brains and skill to work for low, definite wage, instead of trying to emulate the whites' desire for millions. We must embrace the ideal of poverty—not poverty that calls for dirt, disease and pain, but poverty that definitely and decisively puts aside the ideal of luxury, waste and inordinate wealth. To the ideal of poverty, we must add that of service, dedicated to the rescue of twenty-two millions of human beings who are bound to us by blood and tradition. Here is an economic program for times of depression, and it will work, if we work it.

To Your Tents, Oh Israel!

RECOGNIZING COLORED COLLEGES

ANOTHER silent battle for racial decency has been partially won in the United States. Standard colleges and universities in America are rated by what are known as regional associations. The Association for the South is known as the "Association of Colleges and Secondary Schools of the Southern States." For years this Association has refused to recognize in any way colored colleges. They could not join the Association nor could they be rated by the Association. Some of the colored colleges of the Border States got around this difficulty by joining Northern associations; thus, Howard, Lincoln, West Virginia State College, Lincoln University, Mo., all have ratings by Northern associations. The other colored colleges could not get standing with Northern universities because of their lack of rating. Appeal was made by the colored colleges to the General Education Board, the Carnegie Foundation, the Phelps Stokes Fund and the American Medical Association. They all of them recognize the injustice but offered no remedy. The Association of American Universities was appealed to but was also apparently helpless. Finally, the Southern Association consented to discuss with the heads of Negro colleges the question of the rating of these colleges. They offered to consent to a special Negro rating of lower grade than the white rating. This the Negro college heads refused to accept. They wanted rating on the same terms and with the same conditions as white colleges. Finally, the General Education Board made an appropriation by which a professor from Dartmouth was employed to survey Negro colleges. This professor in December, 1930, reported several Negro colleges, and finally Fisk University and afterward Talladega College were given standard rating "A." Four or five other colleges were given "B" rating and told just wherein they fell short of the highest rating. They will doubtless qualify in a short time. Thus, Negro colleges are at last getting an academic rating. But one discrimination still stands: No Negro college can join the "Association of Colleges and Secondary Schools of the Southern States," or have any voice in making the rules by which its own rating is determined.

MURDER IN THE WORST DEGREE

ONCE upon a time THE CRISIS killed a Bishop in its news notes. He protested, at first mildly and then indignantly. We resurrected him with humble apologies. I forget what excuses we invented. They didn't seem convincing, even to us. After this, we sobered up and have been leading an exemplary life until last month. Then, to my horror, I find that again in cold blood, but without malice aforethought, we did in our friend and fellow citizen, William C. Hueston, Elks Commissioner of Education and Assistant Solicitor in the Post Office Department at Washington. He uttered no protest but his grim silence is portentous. We are contrite and apologize. Our announcement of Mr. Hueston's death was premature by at least a score of years. When last seen, his health was radiant and almost contagious, and it is even said that he is confidently expecting to pen a few lines on our own demise. The Associated Negro Press, disbelieving the evidence of its own senses, wired for facts. There were no facts. Of course, there was a story back of our mistake and a long and pretty story! But what are excuses in an inexcusable world? Error is just error, and that's that. And if this isn't hell enough for an editor whose accuracy is his boast in four continents and for two decades, what is? We solemnly promise Mr. Hueston to write no further obituary of him, even though —which God forefend—he should finally conclude to die and vindicate the reputation of THE CRISIS for telling the exact truth.

MINERS

THERE is an odd tendency among colored thinkers and writers to reserve comment on and sympathy with trade union activities, even when they involve the defense of colored men. This is unfortunate. In the strikes among miners in Pennsylvania and Kentucky during the last year, many colored men have been involved. They have suffered with their white fellows. They have been starved, beaten and killed; yet they have stood up staunchly for a living wage, for freedom of speech, for the abolition of feudalism. They deserve the sympathy of all men. Read this report from an observer on the ground at Pineville, Kentucky:

I have never seen so much persecution, so much constant repression, ruthlessness, brutality and utter disregard of human life and property as carried on by the thugs and gunmen that are employed by the sheriff's office as here. They swagger around the town and the hills brazen, insulting, intimidating, shooting and arresting. Since I have been here, four different men have been kidnapped (one of them colored) taken out in the hills, beaten badly and told that if they ever came back to Harlan they would be killed. An editor of a small town daily newspaper come here to gather news about the strike was shot from ambush. A Federated News reporter was taken from the court house in broad daylight, taken out in the hills, told to start down the road and shot in the leg from behind. A relief kitchen feeding hungry miners was blown up in the night, a Ford coupe belonging to the girl representative of a relief organization was blown to pieces, and every day arrests are made so that there are now about one hundred men in jail including a theological student, who was down here representing the American Civil Liberties Union. There are thirty of them being held for murder, including four colored men, and the rest for criminal

(*Will you please turn to page* 101)

ALONG THE COLOR LINE

EUROPE

¶ The *Revue du Monde Noir,* with articles in French and English, has been issued in Paris. The Editor is Dr. Sajous.

¶ Julian Huxley says of the unrest in the East:

> Do not let us delude ourselves into thinking that the African will not in time demand his share of self-government as the Indian has done. . . . The notion of *Africa* as a unity is entering the minds of its inhabitants. . . . A century ago, the Dutch at the Cape, or the Whites in the Southern States, quite sincerely believed that Black men were separated from White by a great gulf which could never be bridged. . . . Such ideas, though they linger on in many quarters, are simply not tenable today. . . . White and Black overlap largely in regard to intelligence, energy, ability and character.

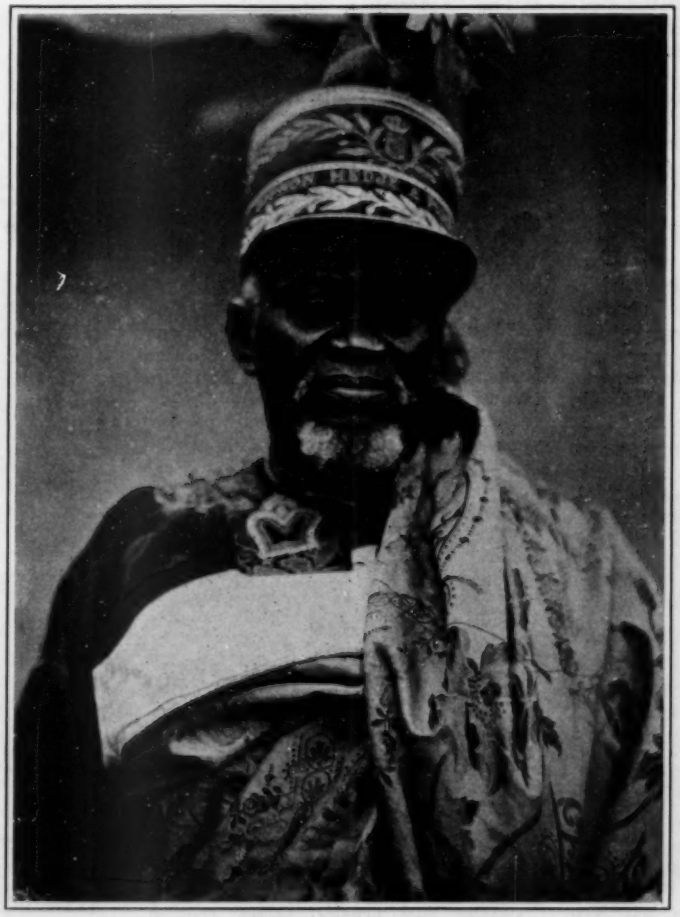
¶ The Abyssinian Crown Prince, Asfao Wasan, is still on his trip through Europe. He has visited Egypt, France and England. He is only sixteen years of age and speaks French and English. Two of his sisters and a considerable entourage accompany him. In London, they stopped at a hotel in Park Lane, and were received by the King, the Prince of Wales, and the Archbishop of Canterbury.

¶ A typical English writer in *Elders West African Review* believes that the natives of Liberia "wish to be placed under white control." He points out that "The view taken by the United States' Government is understandable. With a vast Negro population, America is not anxious to assume the rôle of a mentor to Liberia when she has such large numbers of Negroes so close at hand who can pass intelligent judgment on her actions. There were other, more venturesome days, when England would have indicated plainly that she would take up the work which lies waiting to be done in Liberia and would have seen it through." Fortunately, the days of land-grabbing England are past

¶ An interesting sidelight is thrown upon the attitude of Europe toward Japan when we find that during the first four months of 1931, out of a total of nearly 18,000,000 yards of cotton goods imported into Kenya and Uganda, East Africa, over 10,000,000 yards came from Japan.

¶ The African priest ordained by the Archbishop of Paris at Notre Dame in October was born at Sedhiou, Casamance, Senegal, French West Africa, in 1905. One of his sisters is a nun. He was educated at a French university and studied theology with the Fathers of the Holy Ghost at Chevilly. Several other black West Africans have been admitted to the priesthood and ordained in Paris in former years.

¶ The Paris *Monde* says brightly: "While the English and the French are blaming America for its religion of the dollar, we are obliged to ask in what respect are the politics of France, England or Germany more intelligent, more clear, or more egotistic, than those of Senator Borah?"



Chief Zunon Medjei, page 99

AMERICA

¶ The Council of Women for Home Missions held its annual meeting in Toronto, Canada, and discussed immigrants, child labor, international relations, Indians, Porto Ricans, Cubans and Jews. Everything, in fact, except Negroes.

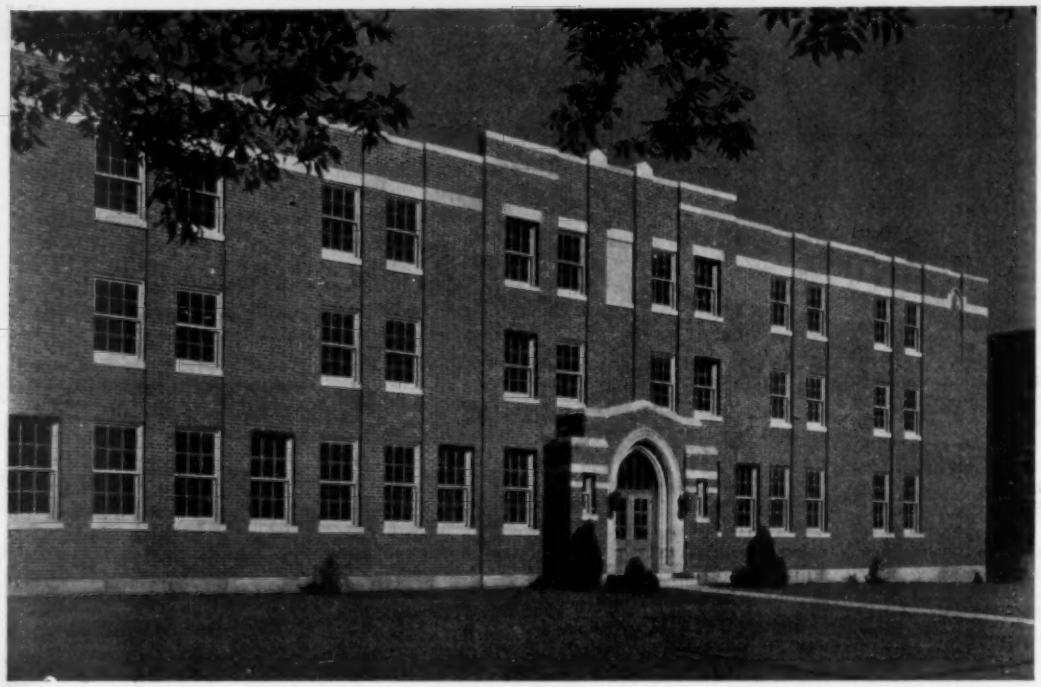
¶ Volume Eight of the Dictionary of American Biography has an article on Josiah Henson, a fugitive slave, supposed to be the original Uncle Tom. He was born in Maryland, escaped from slavery under great difficulties, and went to Canada. There he tried to develop a community and found an industrial school. He visited Europe three times, where he was honored by distinguished people and presented by Queen Victoria with her photograph framed in gold.

¶ The Federal Council of Churches reports the following facts concerning lynching:

Total states still having lynching in 1931.....	9
Total states free from lynching in 1931.....	39
Total states free from lynching in 1930.....	39
Total states free from lynching in 1929.....	43
Total number of victims in 1931 (12 Negroes, 1 white)	13
Total number of victims in 1930	21
Total number of victims in 1929	10

¶ William Seabrook flew from Paris to Timbuctoo in order to get data for the life of Father Yakoba, which he will edit for publication in this country. This missionary went to Africa many years ago and married a black woman. He is an authority on African languages and history.

¶ The League for Independent Political Action has released a platform for the next election. It calls for a united Third Party of workers, farmers, professional people, small merchants, and all progressives who believe



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in a planned economy. It advocates Federal unemployment relief, an increase of income taxes in the higher brackets, a twenty-five per cent reduction in the tariff, a constitutional conference on prohibition, public ownership of Federal bank projects, civil liberties and cooperation with the League of Nations. The Negro is only mentioned in the stereotyped demand for "economic, political and legal equality and the stopping of lynching."

¶ January 11 was the 150th anniversary of the birth of Alexander Hamilton. Hamilton was the first United States Secretary of the Treasury and was born in the island of Nevis, British West Indies, January 11, 1757. He was probably of Negro descent. Desperate effort has often been made to disprove this allegation and, of course, in the case of an illegitimate child, no complete proof on either side is possible. On the other hand, an illegitimate child in the West Indies in the eighteenth century was nearly always of Negro descent, while current legend reinforces this probability in the case of Hamilton.

The *Africo-American* declares that Hamilton had not only a white wife but also a colored consort, who bore him two sons. One son, William, married a very light colored wife. He was the founder of the African Society in New York. William had two sons, Robert and another. The other married into a white family, and lived as white. Robert, great-grandson of Alexander Hamilton, died in Brooklyn last November and left a son.

¶ The Association of Colleges and Secondary Schools of the Southern States, through a committee consisting of the Superintendent of Schools of Meridian, Miss., the Supervisor of High Schools, Raleigh, North Carolina, and the Dean of Emory University, Atlanta, has issued its first report on the standing of Negro colleges. This report is based upon the investigation of Arthur D. Wright, formerly a professor of Dartmouth, and now at the head of the Jeanes Fund. The report says:

"The following institutions, not members of the Association of Colleges and Secondary Schools of the Southern States, having been inspected by their request and having submitted full and complete reports, have been approved by the Executive Committee of the Association for the several ratings indicated:

STANDARD FOUR-YEAR COLLEGES—CLASS "A"

Institutions in this class meet in full the standards set up by the Association for four-year colleges.

Alabama—
Talladega College, Talladega.
Tennessee—
Fisk University, Nashville.

STANDARD FOUR-YEAR COLLEGES—CLASS "B"

Institutions in this class do not yet meet in full one or more of the standards set up by the Association for four-year colleges, but the general quality of their work is such as to warrant the admission, without condition, of their graduates to any institution requiring the bachelor's degree for entrance.

Florida—
Florida A. & M. College, Tallahassee.
Georgia—
Clark University, Atlanta.
Morehouse College, Atlanta.
Paine College, Augusta.
Spelman College, Atlanta.
Kentucky—
Kentucky State Industrial College, Frankfort,
Louisiana.
Xavier University, New Orleans.
Mississippi—
Tougaloo.
North Carolina—
Bennett College, Greensboro.
Johnson C. Smith University, Charlotte.
Livingstone College, Salisbury.
N. C. College for Negroes, Durham.
N. C. A. & T. College, Greensboro.
Tennessee—
Knoxville College, Knoxville.
Texas—
Bishop College, Marshall.
Wiley College, Marshall.
Virginia—
Hampton Institute, Hampton.
Virginia State College, Petersburg.
Virginia Union University, Richmond.

STANDARD FOUR-YEAR TEACHERS COLLEGES — CLASS "B"

Institutions in this class do not yet meet in full one or more of the standards set up by the Association for four-year teachers colleges, but the general quality of their work is such as to warrant the admission, without condition, of their graduates to any institution accepting the degree from an approved four-year teachers college for entrance.

Alabama—
Tuskegee Normal and Industrial Institute, Tuskegee.

STANDARD TWO-YEAR JUNIOR COLLEGES—CLASS "A"

Institutions in this class meet in full the standards set up by this Association for junior colleges.

Texas—
Mary Allen Seminary, Crockett.

STANDARD TWO-YEAR JUNIOR COLLEGES—CLASS "B"

Institutions in this class do not yet meet in full one or more of the standards set up by this Association for junior colleges, but the general quality of their work is such as to warrant the admission of their graduates into the junior year of any standard four-year college.

Florida—
Bethune Cookman College, Daytona Beach.
North Carolina—
Joseph K. Brick Junior College, Bricks.
Texas—
Houston Municipal Junior College of Negroes, Houston.

ACCREDITED HIGH SCHOOLS

The following high schools have been fully accredited by the Association. Public high schools in this list are indicated by an asterisk.*

Alabama—
Margaret Barber Seminary, Anniston.
Burrell Normal School, Florence.
Ala. State Teachers College, High School Department, Montgomery.
State A. & M. College, High School Department, Normal.
Tuskegee Institute, High School Department, Tuskegee.
Florida—
*Booker T. Washington High School, Miami.
Georgia—
Georgia N. & A. College, High School Department, Albany.
Atlanta University Laboratory High School, Atlanta.
Kentucky—
*Paul Dunbar High School, Lexington.
Mississippi—
Tougaloo College, High School Department, Tougaloo.
North Carolina—
Brick Junior College, High School Department, Bricks.
Barber-Scotia High School, Concord.
*Hillside Park High School, Durham.
Albion Academy, Franklinton.
*James B. Dudley High School, Greensboro.
*William Penn High School, High Point.
*Booker T. Washington High School, Raleigh.
Palmer Memorial Institute, Sedalia.
*Atkins High School, Winston-Salem.
Virginia—
*Huntington High School, Newport News.

THE EAST

¶ The Editor of THE CRISIS has recently been lecturing on "The Darker Races" at the New Haven Open Church Forum, Conn., and the Community Forums in Harrisburg and Reading, Pa.

¶ Mr. John Matthew Moore has received a General Education Board Fellowship to study at the University of Paris, France, and sailed January 15. Mr. Moore has completed the work for the Master's degree at Columbia University and will do work toward the Doctor's degree while at the Sorbonne. He is on a leave of absence from his position at Virginia Union University at Richmond, Va., where he is the head of the Romance Language Department, having been there for the last three years. Before going to Union Mr. Moore was principal of Fessenden Academy in Ocala, Fla., for five years, to which place he went after serving four years as assistant principal at Avery Institute in Charleston, S. C. Mr. Moore is a native of Meridian, Miss., a graduate of Talladega College, and served overseas as first lieutenant in the 365th Infantry.

¶ Mr. and Mrs. Edward C. Williams of Red Bank, N. J., have celebrated their golden wedding. Sixteen children and grandchildren and two bridesmaids joined in the celebration. Mr. Williams' son is the only colored police officer in Red Bank.

¶ Daniel J. McCarthy is professor of Medical Jurisprudence in the University of Pennsylvania. In his lectures to his large classes, including a few colored students, a particularly atrocious case of incest among white people came up. Professor McCarthy commented as follows: "Put no trust in such reports from a social worker. Splendid examples of rape can be drawn from lives of Negroes. During slavery big black Negroes six feet tall were used by their masters to have intercourse with women slaves so as to bring into the world strong healthy slaves. After emancipation, these Negroes tried similar acts on the white women. In order to avenge such insults white men form posses, capture their victim, tar and feather him and burn same to stake. Remember the recent case in Maryland when a Negro raped a white woman and was burned to ashes. Recently, in Chicago, three white men and one Negro raped a white woman and the penalty was justly inflicted, especially on the Negro. In North Carolina a huge Negro brutally attacked a small white girl and he was lynched. In the South, if a Negro even looks at a white woman in a suspicious manner, he is lynched. I am not boosting lynching but under the above conditions, I believe that lynching is justifiable."

THE BORDER STATES

¶ The *Afro-American* has discovered that descendants of Nat Turner still live. Reverend John Johnson, pastor of the Ebenezer Baptist Church, Baltimore, who died recently, was his grandson. Another grandson lives in Virginia, and there are six granddaughters and eleven great-grandchildren, living in Washington and Baltimore.

¶ Professor Broadus Mitchell of the Department of Political Economy, John Hopkins University, has investigated a Maryland lynching for the Federal Council of Churches:

"In a sense, the Chesapeake Bay contributed to the lynching in Salisbury. That is, the Eastern Shore is isolated geographically, and has become backward in its mental and spiritual development. It is probably true, as one of the writers prominent in the controversy over the lynching has said, that the Eastern Shore has suffered from the removal of many of its ablest young men. Allowing this to be true, it still must be said that the most sorrowful reflection is not that some ignorant countrymen and townsmen gave way to violence, but that no one from among the intelligent and fair-minded citizens exerted himself with spirit and determination to stop the lynching. Credit should be given to the two citizens (mentioned in the full report) who opposed the mob—one by protesting before the hanging occurred, the other by trying to prevent the barbarism of the burning."

THE SOUTH EAST

¶ Mr. and Mrs. R. M. Brooks of Atlanta, Ga., have sailed for Europe to be gone a year. Mr. Brooks is on leave for his sabbatical year from the Gammon Theological Seminary. He will study church history at Oxford. Mrs. Brooks is a daughter of the late William H. Crogman.

¶ The Inter-racial Forum of Atlanta comprises Morehouse, Morris Brown, and Spelman Colleges, Turner Institute, Gammon Theological Seminary, and Clark University, all colored institutions; and Stevenson private school, Emory Seminary, Agnes Scott College and Emory University, white institutions.

¶ The language teachers of Jacksonville, Fla., have organized the Crogman Language Club, a literary society, named in honor of the late Dr. W. H. Crogman, of Clark University, with Marcellus Henderson as president. This club recently entertained in honor of Langston Hughes.

¶ Miss Hattie V. Feger, formerly cooperating teacher at the University of Cincinnati, is now in the Department of Education of Atlanta University and of Spelman College. Miss Feger holds a Master of Arts degree in edu-

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cation from the University of Cincinnati. She was principal of one of the largest public schools in New Orleans previous to taking up her work in Cincinnati and is now continuing her work towards the doctorate.

¶ The White Students' Association of the University of Miami, Fla., is planning a Pan-American Congress, April 10-14. It invited the Mexicans but the National Students' Federation of Mexico has made it plain that Mexican students cannot be represented there. The secretary pointed out that Mexican and American students were far apart on what Mexican students regard as vital issues, and until these divergent views are reconciled "Mexico will be unable to concur in the Pan-American Congress."

The students' federation, the letter said, cannot establish or maintain relationship with any group except upon an absolute basis of equality, upon condemnation of imperialism, upon "non-intervention in the politics of other countries" and in general upon understanding and recognition of "our respective cultures and traditions."

"Does the secretary know what has been the deportment of his country with relation to Nicaragua?" the letter asks. "Does he know the conduct of his country with Cuba, with Santo Domingo, with Porto Rico, Haiti, Spain, Colombia and Mexico?"

¶ The North Carolina Commission on Interracial Co-operation held in February at Greenville a conference on "Human Relations in Agricultural Adjustments." The particular theme was "The Negro in a Shifting Agriculture." The call for the Conference says:

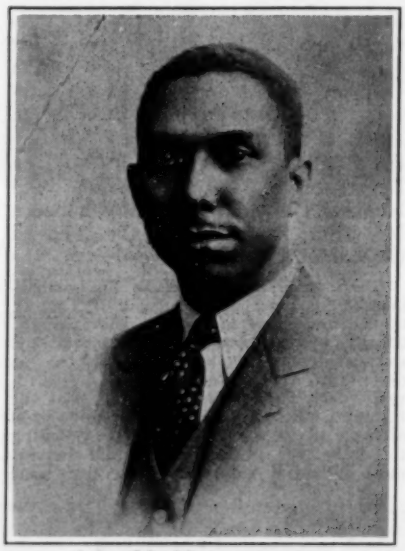
This is not just another conference. It makes no attempt to cure the ills of a complicated agriculture. These are deep-rooted problems for the experts in that field. There are, however, certain human relation problems involved in this shift in agriculture now going on which cannot be overlooked. The planter, the time merchant, the banker, the business man, the educator, the minister—in fact, it affects all. What is happening to the Negro Tenant Farmer in all this change? This conference proposes, without apology, to concentrate upon a study of *"The Negro in a Shifting Agriculture,"* and to discover the effects produced upon him and how he in turn may affect others. It will discuss vital and constructive issues. An upheaval that sets adrift a large group of our population (reliably estimated to be 60,000 to 75,000) and compels such an army of human beings to find new homes this winter and spring, or to make radical adjustments in their present locations—this is a situation of tremendous economic and social significance to the entire State. As one thoughtful planter expressed it, "This shift in agriculture concerns both races, but the Negro is more seriously affected, and whatever happens to him will in turn affect agriculture."

THE MIDDLE SOUTH

¶ In the Jackson, Miss., oil field there are over thirty companies. The third largest producer of natural gas is the Pioneer Oil and Gas Company, owned by colored people. It has six wells in operation.

¶ The Negro Year Book, edited by Monroe N. Work at Tuskegee, is going to be translated into four different foreign languages. Dr. K. W. Brehm of Valencia, Spain, and Mrs. Charlotte Raw of Frankfort, Germany, are doing the translations.

¶ Lexington, Ky., is a city of 45,736 inhabitants (1930), of whom 12,759 are colored. Recently, it has changed to the commission form of government. Eight names were nominated for the Board of Directors and were all elected in January without opposition. Among the eight was W. H. Fouse, colored principal of the Paul Laurence Dunbar High School.



John M. Moore, page 97

¶ Edward Matthews, the baritone, has given a recital at Fisk University. Langston Hughes has read his poems. The weekly broadcast of the Fisk Music School brought an invitation for a broadcast on a national hook-up for February 15. Letters and telegrams asking this came from 37 states.

¶ The dedication exercises of the new Meharry College buildings near Fisk University at Nashville, Tenn., took place November 28-29. Presidents and deans of numbers of colleges, medical schools and schools of dentistry and pharmacy took part in the two-day program. John D. Rockefeller, Jr., wrote: "Meharry may well be proud of what it has achieved. I have every confidence that this new plant will make it possible for Meharry to be of greatly enlarged service to the Negro race, and thus to the nation as a whole." We present cuts of some of the new buildings through the courtesy of the President.

THE MIDDLE WEST

¶ W. D. Jackson is representative of the second ward in the city council of Alliance, Ohio. He is the first colored man to be a member of the council. He has been a resident of Alliance for nineteen years and is a truck driver by trade.

¶ Celeste E. Cantrell, daughter of Charles F. Cantrell of Danville, Ill., died in December at the age of 22. She finished the high school in three and one-half years and was elected to the National Honor Society. At the University of Illinois she graduated with honor in 1930, and was elected to the Alpha Lambda Delta. She took part in many college activities and was a debater in the Lyceum group. For a year, she taught Romance languages in Georgia State College at Albany.

¶ Amsden Oliver of the Roosevelt High School, Dayton, Ohio, has been named on the all-scholastic track and field squad, selected annually by the secretary of the A.A.U. This is the second time that Oliver has thus appeared. He was named as the best high school 100-yard, high hurdler in the entire nation in 1930, and had the same honor last year. A teacher writes:

"Ever since he began track work, Amsden has taken by storm every meet he has entered, whether local, state, or inter-state. In spite of publicity, he remains altogether unspoiled. Besides, in a school where prejudice is rampant, he actually receives consideration; and by his fine example he does more to obtain recognition for his group than does the writer by precept and machination, though earnestly dedicated to the task.

"THE CRISIS has been given to me for several years by a club of my fine boys. Only lack of funds and the need to help some boys through college keeps me from becoming a life member of the N. A. A. C. P. I am more grateful than I can say for the inspiration of the magazine, for I often feel like Elijah, and have need of hearing of the forty thousand."

¶ The Inter-Racial Committee of the Ohio Conference of Church Women, held January 19, 1932, in Cleveland, made one of the clearest and most straightforward pronouncements on race relations which we have read. They said:

This Committee desires to place upon record as the expression of its feeling upon interracial problems a portion of the rejected resolutions of Group IV of the recent Ecumenical Conference of the Methodist Church held in Atlanta, Georgia. The portion herewith excerpted applies to our own local conditions and reads as follows:

"While we realize that there must be a full separation of church and state, may not the churches at least set themselves very methodically to the task of cataloging the specific barriers between races, wherein the darker races are made victims of race prejudice, and in pointing out these specific injustices, make war upon them to the end of extermination?

and further,

"We have no more striking example that best illustrates the present situation in

church and National affairs, one preaching brotherhood and the other freedom, than the example of the Priest who preached 'Love God and thy Neighbor,' and passed by a bleeding man on the other side of the road. It was the Samaritan who fulfilled the commandment, as we know, putting blood and life into the symbols and the word became 'flesh' and dwelt among men."

Therefore, be it resolved that it is the sense of this Committee that:

First: All committees or commissions on interracial problems shall be composed of an equal number of white and the darker races.

Second: All races shall be admitted to all institutions supported by taxes, and on equal terms, likewise to all public places without discrimination.

Third: They shall be admitted to theatres, places of entertainment, etc., i. e., to all places where the public is admitted for a fee, and that therein they shall be accorded equal treatment without regard to color.

Fourth: Friendly relations shall be encouraged in churches, all races to be welcome regardless of color.

Fifth: To encourage the study by young people's groups in church of all racial problems, that a better appreciation and understanding be gained.

Sixth: Study groups in race relations be formed in various churches using the work begun in the Church of the Covenant, Cleveland, as a basis and the program covering the work of this specific church be made available by printing the same in the Ohio News.

THE FAR WEST

¶ The *Black Dispatch* of Oklahoma stresses the interest which the Negro ought to take in securing freedom of thought and speech over the radio. It says: "Perhaps governmental ownership is the way out to the solution of our radio problems."

¶ The Mayor of Denver, Colo., has just appointed Dr. T. T. McKinney to the staff of the Denver General Hospital. Dr. McKinney is a colored man and the head physician of the American Woodman Fraternal Insurance Company. He has lived in Denver for six years. He is president of the local branch of the N.A.A.C.P. and active in community work.

¶ Mrs. Jessie Grayson has made a reputation as a contralto soloist in the far West. She is a business woman and has sent a daughter through Oregon State College and a son through the University of Southern California.

¶ Edward D. Warren graduated from the Los Angeles High School in 1910. The first year after graduation, he secured a position as chemist in an oil refinery. He then worked in the oil fields in Alma, California, and afterward in Oil City, Louisiana. During the depression of 1921, he returned to California and has since been employed by the Gilmore Oil Company as manufacturing chemist.

WEST AFRICA

¶ T. D. Mweli Skota has edited a "Who's Who of Black Folk in Africa," which is the first reference book of the kind for the dark continent.

¶ The imminent bankruptcy of Germany is of great importance to black West Africa because Germany in the past has annually bought many millions of dollars worth of West African products.

¶ Mr. R. C. Nathaniels, a West African composer, is at present in Vienna, where he is giving recitals.

¶ The wedding of Miss A. Sawyer and Mr. H. Faulkner, took place November 1 at the College Chapel, Freetown, Sierra Leone, and was a gala occasion because of the prominence of the participants.

¶ In the last English New Year's honors, the Order of the British Empire was conferred on Mr. John Glover-Addo, and a King's Police Medal to Police-Sergeant Tibo Moshi of the Gold Coast.

¶ A most interesting photographic competition has been carried on by the Eastman Kodak Company all over the world. From West Africa, especially, have come some charming pictures. Among them is a photograph of Chief

Interior of the first nationally owned and nationally operated Colored Merchants' Association store, New York Avenue, Jamaica, Long Island, New York. C. Benjamin Curley is in charge of the store.

C. E. Cantrell, page 98

Zunon Medjei of Porto Novo, Dahomey. He is one of the grand old men of Africa and under the French government rules and holds court. His photograph, taken by F. J. MacDonald of Accra, took first prize and $150 and a bronze medal in the West African section.

SOUTH AFRICA

¶ Father W. A. Cotton has written a book on "Racial Segregation in South Africa." He proposes mass segregation, drawing a line between a black state toward the north and a white state toward the south in South Africa.

¶ A buried city has been discovered in the Orange Free State near the town of Heilbron. There are remains of an ancient architecture, extending two miles in length, with unmistakable signs of a civilization akin to that of Zimbabwe. There is evidence of metal smelting, showing that the inhabitants had progressed beyond the stone age. The walls and roofs are of stone without cement, and there are evidence of two distinct races, one tall, like the Bantu, and the other small, like the Bushman.

¶ D. D. Tengo Jabavu, a professor of the native college of South Africa, has been visiting in England and America. He has had conferences with the International Institute of African Languages and Cultures, the Society of Friends and many church bodies. He confirms the fact that when the Rockefeller Foundation offered the Union of South Africa $300,000 to train Negro physicians, the Union Government refused the gift on the ground that it would advance Africans too quickly! There are only five Negro physicians in South Africa, while at least 1,000 are needed.

EAST AFRICA

¶ Norman Leys, the strong defender of the black man in Kenya, has written another book, "A Last Chance in Kenya." He says that the European pays on an average of $180 tax on an income of $3000, whereas the unfortunate native, with a maximum family income of $22.50 a year, actually has to pay in one way or another something like $7.50, or one-third of his total income! "What this means to a native can be gathered from the tragic and moving story of the Kavirondo's suicide, as set forth in the first chapter of the book."

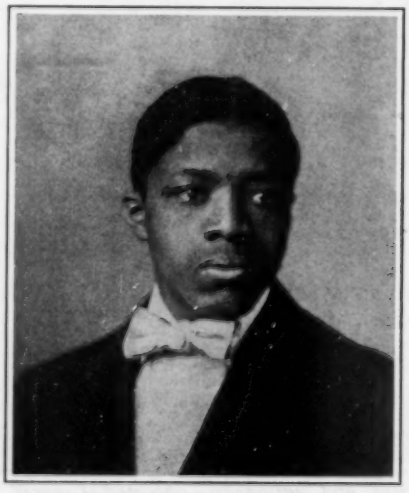
¶ It has been found from recent excavations in East Africa that the history of man there goes back to an age in evolution far greater than evidence found anywhere else in the world has shown or suggested. Dr. L. S. B. Leak, who has been making studies in Tanganyika, comes to this conclusion.

¶ Cloves come from Zanzibar. The people of Zanzibar and the neighboring island of Pemba were forced by the Sultan in the beginning of the Nineteenth Century to plant clove trees. The land upon which the trees grow is owned by Arab and Negro freeholders and Zanzibar is ruled by a native Negroid Sultan under the overlordship of the British. Twenty million pounds of cloves are exported from Zanzibar annually. Most of it goes to the East and the trade with Japan and other eastern countries is increasing.

¶ The Portuguese Government has authorized measures to finance the Zambezi Bridge. This will be the longest bridge in the world and contracts for the beginning of it have been placed. The bridge will be 11,650 feet in length and will cross the lower Zambezi from Mutarara to Sena. There will be 33 main spans and 6 approach spans. When the bridge and railway are completed, this will make an unbroken railroad from Beira to Lake Nyasa. The bridge will take about four years to build.

WEST INDIES

¶ In celebration of the Centenary of the union of three colonies into British



E. D. Warren, page 99

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Who's Who

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HELEN HAGAN (Concert pianist). Bachelor of Music, Yale University and graduate from the Scola Cantorum, France. Has returned to the concert stage. Recital schedule in preparation. Park Square Building, Morristown, N. J.

ORRIN C. SUTHERN (Concert organist). St. Andrew's Episcopal Church, Cleveland. Colleague of the American Guild of Organists. Address: 10214 Adams Avenue, Cleveland, Ohio. (Telephone Henderson 8302.)

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J. Grayson, page 99

Guiana, there has appeared a book edited by Mrs. Marian G. Rockliffe. It has interesting articles on women's work and a foreword by the wife of the governor. It is written entirely by colored women.

¶ A conference of the peoples of the Carribean is to be held March 20-27. It will study the economic relations between American countries, the intervention of the United States into Haiti, Nicaragua, Porto Rico and Cuba and the inter-oceanic canals. It has issued a bibliography of books and magazine articles on the various subjects of discussion.

¶ President Hoover is slowly but surely carrying out his policy in Haiti. Recently, the Haitian National Guard, under command of Major Fernand M. La Fontante, a Haitian, replaced United States Marines in the military department of the West. The transfer was made with impressive ceremony, attended by United States officials and the President of the Republic. Thus two of the five military departments are now in the hands of Haiti. Most important, however, is the transfer of fiscal control, which has not yet been attempted.

POSTSCRIPT

(*Continued from page 94*)

syndicalism and other charges. The only reason that nothing has happened to me is that I do not go into Harlan unless accompanied by the lawyer, and the other day, although he is quite prominent in the community and a so-called distinguished member of the bar, a stench bomb was thrown in his automobile while he was parked in front of the courthouse, he himself being engaged in trying a case. By this you may be able to get a glimpse of the conditions.

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THE BROWSING READER

Spero and Harris. The Black Worker. Columbia University Press. 1931. $4.50.

I REVIEWED this book for THE NATION soon after it appeared and had forgotten that I had not mentioned it in THE CRISIS. It is a book that marks a new era in the beginning of scientific study of the economic development of the American Negro. The Negro has usually been studied from the point of view of religion, humanity and sentiment "The Philadelphia Negro" and "The Atlanta University Studies" began a comprehensive statistical study, chiefly from the point of view of the Negro group. We have here a re-orientation which avoids the previous provincialism of our point of view.

A young Negro Doctor of Philosophy, working in collaboration with a Jewish scholar, studies the Negro as a worker among workers; studies the labor movement as a great economic phenomenon, touching the Negro worker as well as the white worker. The study begins with the important facts of competition between white and black labor in slavery, and then studies the Negro worker during the rise of trade unionism, considering him as an industrial reserve, and in relation to the various Communistic movements. The last part deals with Negro labor since the war. Three quotations will show the penetrating analysis and valuable conclusions of this work:

"The ideal of an independent black economy within the confines of the white is a living force in every black community in the land. Yet how such an independent economy is to rise and function when the white world outside controls credit, basic industry, and the state is something which the sponsors of the movement prefer to ignore. . . .

"A labor movement built upon the principle of working class unity would of course take the Negro into its ranks and fight to raise the general standard. Self-protection alone should dictate such a course. But the white worker, sharing the prejudice of the rest of the white world, balks at the bugaboo of 'social equality' and persists in relegating the black laborer to a place of permanent inferiority. . . .

"But side by side with all these forces are tendencies in other directions which in time may destroy their potency. Most important is the machine, which is rapidly changing the meaning of skill and obliterating old craft lines. The machine, rather than any concept of working-class unity or industrial brotherhood, will compel the official labor movement to change its structure and policy if it is not to generate into a mere social relic."

We strongly recommend this book for reading, particularly by those American Negroes who do not yet realize that the Negro problem is primarily the problem of the Negro workingman.

The Negro Family in Chicago. By E. Franklin Frazier. University of Chicago Press. $3.00.

THE distinctive contribution which Franklin Frazier has made to the study of the Negro is in methodology. To quote his own words:

"The majority of studies of Negro life have taken the Negro group as an undifferentiated mass and compared it in respect to crime, poverty, delinquency, family disorganization, etc., with the white group. These comparisons, which have usually indicated a greater amount of social disorganization in the Negro group than in the white population, have often furnished occasions for defensive statements on the part of Negro leaders and offered a sort of confirmation of the views of some white critics that the Negro lacked the moral qualities required for survival in Western civilization.

"The assumption of the present study has been that the career of the Negro in America has not only brought about considerable social disorganization but has created wide differences in cultural development which are obscured by treating Negroes as a homogeneous group. While the emancipation of the slaves and the urbanization of the Negro population during the past four decades, which culminated in the northward migrations, have tended to destroy whatever stability in family and other social relations the Negro has been able to achieve, these crises have offered an opportunity for the more intelligent and efficient elements in the population to escape from the traditional status of the masses and acquire a higher level of culture. Therefore, it has seemed that the important problem in studying the Negro is to discover and get a measure, if possible, of the process by which these small elements succeed in escaping from the condition of the masses. This could be done only by breaking up the Negro population into small enough units so that social and cultural differences could become distinguishable."

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The application of this method has made a most interesting book based upon wide study of statistics and literature and upon careful social measurements. The first part of the book reviews the older conclusions concerning Negro sex morals and a study of the Negro family in Africa, in slavery, and since Emancipation. Then comes a statistical study of the Negro family, followed by a study of the Negro family in the city. The last part studies the growth of new family traditions. The book is a most painstaking and illuminating piece of work, and an example of the new social and economic study.

W. E. B. D.

Human Builders. By Sadie I. Daniel. Associated Publishers. Washington, D. C. $2.15.

THIS is a short study of seven living colored women who have done outstanding work. They include three teachers, a banker, and three social workers. It is full of interesting material.

Health Talk Projects. By G. D. Brock. A. S. Barnes and Company, New York.

MR. BROCK is a professor at the colored West Virginia State College and his book is a laboratory method of teaching health. It is conventional, condemning tea and coffee, but excellently arranged with bibliographies and subjects and provocative ideas.

GENERAL WADE HAMPTON rose to speak—a splendid man, a perfect specimen of manhood and vigor. The hardships of the war through which he had passed seemed to have had but little effect upon him. He was a fluent speaker. In a forceful manner he told of the sad conditions in which the affairs of the state then stood. Our only desire he said, was to save our dear old state from utter ruin. Then, raising his right hand to heaven he said these very words as near as I can recollect, "If I am elected governor, I swear to God that not one right or privilege that you now enjoy shall be taken from you!"

I believe, in fact I know he was sincere, and while I did not vote for him I honored his sincerity. But he had made pledges for his people which they failed to keep. The immediate result of his election was the passing of restrictive measures aimed exclusively at the Negro. The brave old general lived to see the day when he, like his pledges, was laid aside—a soldier and a gentleman.

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Negro NOT next to the ape, according to science. African commander of a "thousand thousand" men. African City of a hundred gates. Ethiopian temples and pyramids and Sphinx, the grandest and most colossal architecture the world ever knew. Thin lips, straight hair classify other races next to the ape but not the Negro.

Address E. A. JOHNSON, 17 West 132nd St., New York City

RECLUS

(*Continued from page* 83)

to the Negro race. He published a pamphlet on Miscegenation in 1864.

He was a great man; a great leader; a great scientist. Clara Mesniel in reminiscences published in *Monde* tells of her last interview with him:

"He drew up a chair for me and seated himself upon a lounge near me, holding my hand in his. He lifted his eyes toward heaven, an April sky, marvelously limpid, and he began to talk of his dead wife Jeannie. He drew a radiant portrait that I cannot reproduce but which painted a young and charming woman endowed with all the qualities most fitted to create happiness about her, goodness, grace, personality, the spirit of sacrifice, together with a lively and spiritual intelligence. He went on to say: 'And now she is no more. We must not give ourselves to great grief but rather prepare for death. Learn, study, enrich yourself in every way. Listen to divine music. Admire the great works of art, present and past. All that we have accumulated about us of richness, aids in sustaining us during moments of great distress. That, and especially the wealth of a sympathy like yours, my friend.' I had come to console him, but it was he who spoke the words of strength and encouragement."

Enhancement

By DORIS McKAY

To Mr. Joseph H. Douglass after an unforgettable evening of music.

I WATCHED the face of the colored violinist
As he drew forth harmonies, filched by Dvorak,
From the time-honored wood.

I read there that for which I had been searching,
The sign of the lovely sequestered people,
Of the people sealed away.

Of an island inundated by a roaring white population,
Where full-throated songs are sadly muted,
Whispered to dark ears only.

Of a world which my fancy longs to enter,
Exchange glance for glance with heavy-lidded eyes,
Dally with purple-shadowed hair.

Of a continent waiting for discovery,
A place of heart-break, prayer and laughter,
Invisible but near.

When shall a few of us go to seek our kindred,
Riding intrepidly over the white-crested waves
With our garlands of greeting?

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OUR READERS SAY

(Continued from page 92)

bank. Decided to put tenants on the farm and himself devote his time to literary pursuits. Met an Indiana white couple who contracted to become his tenants for a year. Wife full habited and of strong sexual lure; set out to gold-dig him so adroitly that he did not realize it. She worked him for all sorts of household and personal gifts. Before the end of the year, his bank account was gone and he woke up to the need for getting out from under her clutches. When her husband wanted to renew the lease another year he declined, explaining the need of working the place himself. They said nothing but at once she swore out a warrant for his arrest charging him with assault and rape. Only his high standing as an upright and substantial business man saved him from lynching. As it was he was sent up for seven years. After he had been railroaded, she confessed she had not intended to more than frighten him into continuing as her "angel" and paramour. I edited the story but advised the author it would not be easy to find a sale for it.

——— ————, Oklahoma.

WHITE MAN'S DAUGHTER

(Continued from page 89)

tions. Your book stirs the tumult within me, and gives me courage to struggle on to reach my goal.

Please do not think me presumptuous or making an effort to be flattering. These were my thoughts concerning your book, before I had any idea it would be my good fortune to receive an edition of "The Souls of Black Folk" from you. Nor am I being swayed by a moment of chance emotions. I wish you to know my opinion of you and your book, since it is not impossible but highly improbable that I shall ever have an opportunity to know you personally.

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